VOL. LXV.

BOSTON, SATURDAY, MARCH 16, 1889.

\$3.00 Per Annum, Postage Free.

NO. 1

FIRST PACE.—The Spiritual Rostrum: Spiritualism a Scionco, a Philosophy and a Religion. Poetry: At the Crossing. Literary Department: Linguist 1997. Orossing. Literary Department: Linwood the Mystical. SECOND PAGE.—Banner Correspondence: Letters from Orogon, Massachusetts, Michigan, New York and Iowa.

THIRD PAGE.—Pearls. Original Essay: The Spiritual Facts of the Ages. March Magazines. Oblivary No-FOURTH PAGE.—Volume Sixty-Five. The Carrie M. Sawyer

Episodo, Pro and Con. Spirit Phenomena Outside of Spiritualism, etc. FIFTH PAGE.—Nowsy Notes and Pithy Points. The Forty-First Anniversary. Straight to the Point. The Lost At-lantis. Letter from a Veteran. Movements of Platform Lecturers. New Advertisements, etc.

SIXTH PAGE .- Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamor-Long-ley, Spirit Messages given through the Mediumship of Mrs. B. F. Smith.

SEVENTH PAGE .-- Vermont Spiritualist Convention. Me diums in Boston. Book and Miscellaneous Advertise

EIGHTH PAGE.—Spiritualist Meetings in Boston, New York and Elsewhere. Mrs. Ada Foye, etc.

The Spiritual Rostrum.

Spiritualism a Science, a Philosophy, and a Religion.

A Lecture Delivered Before the First Spiritu alist Society in Berkeley Hall, Boston, Sunday Morning, Febr 24th, 1880, by HON. SIDNEY DEAN.

[Reported for the Banner of Light.]

HE comprehensive statement of Spiritualism is: man has continuity of life, and that life is without end; his spiritual nature (which includes his reasoning powers, his intelligence and his soul, or emotional nature) constitutes an entity, a personality, an individuality; and this ego, being spiritual, exists in its own realm, governed by the laws of that realm; that this realm may include all the ether spaces in the vast universe of the everlasting First Cause, and includes the whole environment of this earth, material and spiritual; that spirits who have shed the mortal, and have entered upon their decarnated existence, may, can, do return to earth, and convincingly manifest themselves to their fellow beings yet in the mortal: but that all the universe of the First Cause, being subject to law, applicable to its various natures and departments, the realm of spirit, the social union of decarnated spirits, and their return to earth for manifestation, must also

be under law, or by or through laws which we in the mortal may or may not now comprehend. I think that the general principles of what is now known as Modern Spiritualism have been fairly and correctly stated, though in greatly condensed form.

Now what fundamental rule, or law of life, does this broad faith antagonize? Is it in conflict with science -what you really mean by the term? Pure science is defined by lexicographers to be a knowledge of causes, powers and laws. There is not a shred of faith in it; it inheres in the intellect and the perceptions, and is not allied to wish or hope or expectation, or what the world calls faith.

Applied science is defined as a knowledge of facts events or phenomena, as explained, accounted for or produced by means of causes, powers and laws. This is a mental process purely, and only by inquiry and investigation can these laws, powers and causes be

The ancients enumerated seven sciences, but that was before the progress of the race had opened the brain of the world, or even the phenomenal world itself to the brain of man. Pope said satirically:

"Good sense, which only is the gift of heaven, And though no science, fairly worth the seven.

Spiritualism has been defined to be" the despair of science," but is it? When science applies its laws of investigation into causes, starting from fact or phenomena, does it not always lose its tracings in some mysterious realm, or law of the Absolute or First Cause? That is to say, if science finds a fixed limit to its investigations, is Spiritualism scientifically untrue or false, because it treads with airy feet within the domain of the invisible, and gets nearer the fountain of life and law than a pure material or earthly science ever did or can? Scientists should accept the proven fact and follow the phenomena tirelessly, until the law of the fact or the phenomena has been disclosed, formulated and forever settled.

The domain of science should never know "despair." Scientists are bound by every sense and faculty of manhood, honor and courage included, to accept every fact, every phenomenon, every claim, and to trace the law of such fact, phenomenon and claim to its ultininte. If science is dealing with matter and its laws, fairly seeking their source, and finds itself face to face with the great mysterious, creative unknown of material worlds, it can rest there if it will.

But no progressive scientist will thus rest; returning to his starting-point, he will trace qualities in nature, harmonies of adjustment, purposes in the move ment of subtle forces, all moving upward or forward by a seeming law, and he will almost inevitably logically deduce natural attributes in his discovered great unknown. He will discover by a syllogistic formula as convincing as fate to his own mind, that this unknown, this creative First Cause, must be all-powerful, all-wise, all-discriminating-in a word must possess all the natural attributes which man finds reproduced in a subordinate degree in himself.

The pure scientist must do violence to himself and his investigations, if he loses himself and his work in a godless atheism.

But the true scientist will not stop at the close of his investigations of matter and its laws, and pronounce all his work accomplished. There are laws and phenomena of spirit, and he must investigate them. There are laws of life, mysterious life, phenomenal life, and he must follow them as in pure matter to their known ultimate, or to the great mystery from whence all life proceeds. Neither the bigot nor the coward has place in the ranks of pure and honest scientists. Here, in my person, is a fact, a phenomenon, a force. I will to raise my arm, and matter rises obedient to my will. I will to speak, and all the subtle and delicate machinery of my vocal organs is, in an instant, adjusted and at work, pouring forth words, the embodiment of thoughts, reasonings, appeal, denunciation, expostulation or entreaty. In an hour this body may be tenantless, and the arm cold, stiff, unresponsive; the vocal organs silcut forevermore. In a week decay manifests itself, and we bury the thing out of hulnan sight. In a twelvementh the finely modeled structure

is disintegrated; in a little longer time it is dust; yet a-little longer, and it becomes portions of other material organisms. This is not alone a succession of facts pertaining to return, and with noiseless tread enter into our lives,

a single organism. They have passed from the region of the phenomenal to the more solid plane of fact by the experience of all the race. The power or life is going out of bodies all around us without cessation, as t soon will go out of your physical organism and mine. What is this power, Mr. Scientist? What are its laws of being and action? From whence did it spring, and whither goeth it when it leaves the material? Science sweeps the spiritual realm of life, with its investigations, as it does the material. Both alike are its workshop. It has the fact, the single thet, if you will, like an atom, a monad, in the material, or numberless connective facts, as the pasts of its investigations.

Proceed, science! Unroll the parchments of life! Trace the laws of this mysterious principle, power force, essence, intelligence, emotion, will, choice, personality or ego! Trace them until lost at the point where you lost yourself in the mysterious infinite. Re turn upon your course as you did in the investigation of matter, and find other attributes-spiritual attributes, moral forces-in the infinite first Creative Cause You must be honest, consistent, reasonable. You can not accept the one and reject the other. You cannot take matter to your bosom and shut your ears to the cry which proceeds from the lips of matter, thus cradled upon your heart. The one would soon become repulsive to you but for the life within, which sends forth its cry. If you investigate the one you must the other. That investigation will disclose the laws of spiritual life, the personality of life, the growth or decay of the powers of such life, and all the so-called phenomena, or possible phenomena, of spirit exist nce, action and manifestation.

Is Spiritualism, then, a science? Yes, it is the scince of all sciences: for all known science must be tributary to it directly or indirectly. It is the science of spiritual life, embracing all known powers of the mental moral and religious world, both within and without the man. The true scientist need never despair in its investigation, but should, like that eminent nd courageous disciple of science, Prof. Elliot Coues of the Smithsonian Institute, possess the courage of his convictions, and boldly announce, as he did, that Spiritualism " is substantially true, as alleged."

Spiritualism the despair of science! Why, it open he avenues of harmony, unity, beauty and glory in the universe of the creating God, in which the highest eraph in celestial spheres would delight to tread, and in which the decarnated scientists of earth have en tered and are entering, filled with wonder at the magnificence of spiritual creations, at the harmonious adjustments of being and states of being, with their laws, and at the infinite possibilities which lie beyond, eyen the utmost perception of the finite mind.

Spiritualism is ever within the province of law. The domain of the law is the home of true science; ergo. spiritualism is a science, or scientific in its basis and formula as in its facts and phenomena.

Is Spiritualism a philosophy? Most assuredly. What s philosophy? Now to the books again for half definitions: It is the love of, or search after, wisdom. In actual use, it is the knowledge of phenomena, as explained by and resolved into causes and reasons, powers and laws. Philosophers, have been, and are, multitudinous. Among the ancients were Zeno, Plato, Aristotle, Epicurus, all flourishing from three to five hundred years before Christ, and many others, each having his distinctive system of philosophy. Jesus of Nazareth dominated all the others, in that his philosophic system was more spiritual, elevating, purifying and ennobling to the spiritual nature of man. The philosophy of the Nazarene also brings man into immediate relations with the First Cause, discloses the nature of those relations, and introduces the paternal relation of creating cause on the spiritual side of man's nature. It covers, also, man's social relations, creates a brotherhood of the race without distinction of color, caste or condition in earth-life; and teaches, also, the subordination of material appetites and passions to the higher demands of the spiritual.

As a system of philosophy, it is surmounted, bul-warked and interpenetrated with law. Its processes and effects can be traced through its laws. The true philosopher must occupy a high mental, moral and spiritual altitude if he would obtain a correct knowledge of himself as a spiritual ego. It is because the Christian philosophy is based upon the fatherhood of the Infinite Creator, and the brotherhood of man, upon the continuity of man's existence, and a moral purity and cleanliness, which alone can work a true elevation and lasting happiness in the child, that it has outlived all other philosophies and dominated the intelligent world.

But this philosophy of the Nazarene has been handi capped by creeds, systems of divinity so-called, and by men who evidently did not understand its unity, har mony or scope. These have thrust the marvelous unnatural and mysterious into it, creating manifest imperfections, which the true philosopher discerns and rejects. As a whole, as a concrete or a unit stripped of its unnatural loading, it convinces the reason, and stirs the profoundest depths of the spiritual nature of man. As added to, distorted, eliminated and "doctored" by monk, priest, council, and sectari an conclave, its harmony and beauty have been dis turbed and tarnished, and its creedist disciples in every age since its propounding have resolved themselves into jarring sects, each ostracising the other; while some, assuming more than others, have boldly unchurched the majority, and cast them beyond the pale both of the covenanted and uncovenanted mercies of the All-Father. They do this, have done it, will continue to do it. in defiance of that fundamental law in the social philosophy of the Nazarene brother which says "Judge not," and which finds itself voiced in that universal law written in man's nature, that no one man has a right to an opinion or belief that all others do not possess as a birthright, and that the acknowledgment of the right of one is, part passu, the acknowledgment of the rights of all.

The true philosopher of the moral and spiritua realms eliminates all these excrescences, these myste ries and mysticisms, which are made to play their part in impressing the ignorant, and leaves the pure philos ophy of the Nazarene to stand crowned as the super lative, the best of all past philosophies. But alast for creeds, and again, alast for a denouncing orthodoxy! But is Spiritualism, then, a philosophy? We say Most assuredly it is; it takes hold of the very fundamentals of the Nazarene's teachings, and under the superior light, knowledge and revelations of to-day moves forward as God is moving in the disclosure of laws, powers and processes. It asks the philosopher to stand in the very front of its investigations. It shows continuity of human life, as taught by the Nazarene! to be a fact, and not a faith; it shows that spirit is superior to matter; that spirit dominates matter; that not only emotion, but pure intelligence, survives the grave, and, undisturbed by the rupture of its material relations, the spirit of man continues, under its laws, to grow, acquire and expand; it discovers and acknowledges the true standard of character for both existences, and gives hall, welcome and greeting to those who, though decarnated, have learned the law of

and leave the sweet, perfumed kiss of unity and love of them who keep the sayings of this book-worship upon our souls.

There is room for the philosophers in their advance from the old dogmas and creeds of the world; and they are most welcome. The cool and unimpassioned scientist, and the clear-headed, logical philosopher, have in Spiritualism both room and work; and right royally are some of each class carrying forward their work and brushing away the cobwebbed dogmas and speculative creeds which hide the harmonious laws of life, material and spiritual, from the minds of honest but untrained investigators. It means the opening of doors long shut; it means the fulfillment of the prophetic statement of our Nazarene brother, "and the

truth shall make you free.' But there is still another department to be considered. Is Spiritualism a religion? If it is not a religion, it becomes a mere plaything of philosophic science, and is of no practical utility to immortal man. What is religion? What do we mean by the term? We do not mean creed or church, theology or ordi nance, sacrament or ordination, or any outward paraphernalla of worship. Religion can actively exist in the human soul without either. It is a personal mat ter, involving man's moral sense; his spiritual acknowledgment of subordination to the First Cause, or All Father, as revealed to him. The books say that it embraces a devout recognition of the authority of God, and an earnest desire, and effort to comprehend and obey his laws however revealed, as applied to man and his relationship. The empire of science and philosophy is the mind, the reasoning forces of the intel lect; the empire of religion is the soul, the domain of the emotions, the choice and the will.

Religion deals with the moral right or wrong of thoughts, purposes and actions, as determined by a pure moral standard, and glows in the emotions when the nature is devout and loyal to the All-Father and

In the book recognized as authority among all Christian sects, and in that particular manuscript which, by its spirit and the tone of its teachings, shows its reputed author to have been one of the best mediums of the twelve who became apostles of the'Nazarene, and who wrote concerning his philosophy, a clear definition of religion is given. It is presented in its outward form and effects, and voices the nature of the inward religious spirit: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Religion, according to this definition, is a "himself" matterpersonal, interior, dwelling in and moving the soulnature, and finding manifestation in a pure, unselfish benevolent and helpful outward life.

Is Spiritualism, then, a religion, as thus defined?

Ay, verily. It acknowledges all revolutions from God as truth, and as authority. It scrutinizes all that claims to be a revelation, brings it to the bar of its reason and intelligence—because for this purpose were we endowed with reason-and if the revelation is in harmony with known law, if it does not contravene law, if it is in harmony with all preceding true revelations in nature and in human progress under law, if it meets approval by the sixth, or soul-sense, if it will elevate or ennoble the spiritual in man, leading him to greater purity of heart and life; if it bridges the chasm of earth's constantly opening graves, and discloses the life beyond with its laws and relationships then it bears brighter marks of intelligent revelation than those recorded as given by medium, prophet, disciple or apostle, and is accepted. It must, however, be as scientifically and as philosophically accurate as any fact, or law, or revelation, within the scope or purview of those great departments of human investigation and knowledge.

Spiritualism will win its place over the hearts of men in the world of the future, more from its religious than from its scientific or philosophical side. It is preëminently a heart-religion. It gathers up all the pure love-forces of a human life, finds them unsevered by the partings which material death creates, and, like a magnet, the soul is drawn to the communion of the unseen and the eternal, and the unseen of the mortal responds.

He whose vision in the olden time saw the beautiful spirit clime where the pure dwell, saw the decarnated myriads dwelling under the glowing skies of a spirit globe, surrounded by influences and avenues of activity which won their loving service, saw the blending of the two-spheres of human existence, and compre hended, in part at least, the mission of the spiritual to the mortal; thus wrote of the spirit brotherhood of heaven: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Mark the phraseology, the tense of the sentence: Not are now heirs of salvation, but "shall be. It is the visitation and the ministering of the emancipated to those yet in the chains of mortality. How can they thus minister to our needs except they be near us, by our side, within the orbit of our lives?

This, the philosophy of the Nazarene inculcates this, the religion a pure Spiritualism incorporates. It s the intensity of this proven fact, the reasonableness of the All-Father's design, the law and the fact which discloses the law, which make Spiritualism what it is destined to be-a universal, all-conquering religion in the hearts of men.

Why will not the Christian church accept the harmonious truth as thus set forth in their own acknowledged scriptures? Why will the dogmatist create a chasm in the Christian philosophy, and relegate into a useless mystery that, the absence of which profoundly shakes the faith of Christendom in its own imperfect creeds? Who can tell the power of a creed over the mind and heart until he has fought its errors to their altimate and emancipited himself?

How the serving or ministering law of the whole known universe is strengthened by the revelation of the service of pure, decarnated souls! Deity serves man-nay, he serves all his universe. Doubt, if you will, but if this service was withdrawn, where would life be on this and all planets, or in the spirit-spheres of whole planetary systems? Should he cease to serve in natural providence, the providence of natural law, how quickly would the stalls of the cattle upon a thousand hills be emptied, the song of the birds cease, vegetation pause on the road to blossoming and fruitage, the sea and the atmosphere become loaded with the burdens of death, and this round, globe become an almost infinite charnel house of loathsomeness! No, Delty serves, his loyal children serve, whether on mortal or immortal shores. It is the law, and the great law-maker is no law-breaker. We welcome these servants, these fellow-servants with us, in supplying the heart-needs, as well as the physical needs of humanity,

John, the revelator, or revealer, says that in his trance he saw a being so glorious in nature, so helpful in explaining and disclosing the law and the providence of the spirit realms, that he, John, supposed him to be some high evangel of the Infinite, and fell down at his feet to worship him. And this is the answer to the attempted act of adoration, as it fell from the lips of purity and love:," See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and.

'God!" The angel was earth-born, and had passed the gates

of death to serve in life celestial.

And where is to be found a license for the exercise f wild and untamed human passions—a covering for willful violation of acknowledged law, and a sudden redemption from a brutalized and besotted life in this religion? It teaches the natural, reasonable law of continuity of life-not some other or strange life, but the personal, conscious life of the individual, which began at the womb and cradle of earth: That life, as lived, will be taken up, and move onward under the new environment. The filthy will-be filthy still, for there is no purifying power in the chill waters of death The hells of the earth-sphere will bear witness of the brutalizing effects of a vicious life on earth. The man may be swung from a gallows of earth because the spirit of murder in his heart culminated in the physical act, but he will not swine into a pure, personal condition of love, loyalty and pure religious life in the spiritual realms. He is deceived if he thinks or be wes so. He must take his tuition of sorrow, repen, ance, pain of spirit; he must bend his brutal will he must take hold, in penitence, of the hem of the garments of the serving sons and daughters of God, if he is ever led up to the redemption of his nature and life Every law, every revelation, every disclosure of the high spiritual realms of light teaches purity of heart and life. Where, then, is the force of the covert sneer of my so-called Orthodox brother, that Spiritualism, in its teachings, gives a free rein to the passions and tends to moral degradation? In its teachings the law abides; it is never abrogated, never dethroned. It environs man forever. It sweeps over his whole ex istence, from the cradle onward, down the illimitable ages. No defiance of its precepts or its penalties can change it or abrogate its authority; no act of faith on the part of the subject can overthrow or annihilate its

Who welcomes the new revelation, the continuous evelation of the All-Father to his children? the broadening of man's knowledge of himself, and of his future? Who greets, with a warm and loving heart the fellow-servants of his life, one of whom, John, ir his trance, saw and conversed with? Who is jubilant of heart over the All-Father's great disclosures in this mid-age of the world, and who is filled with gratitude because the veil has been parted, and the stricken souls of earth find their prayers answered, and "feel the touch of a vanished hand and hear the sound of a voice that is still"? Not the cold, stony-hearted, whose eyes were never moistened by affliction; nor the greedy worldling, ever intent upon his material accumula tions; nor the heart with hungry intent upon a surfeit of popular applause, which, in an hour, is often hanged into popular cursings; not the creedist, whose theological sepuichre is to him symmetrically builded. and he will not have it disturbed, though you offer him a diamond of truth to place as its foundation not the atheist, because he cannot, through his five material senses, make of Delty a material fact, nor the deist who revolves in the narrow orbit of material law no, none of these will accept the new, sweet, harmo nious revelation of spiritual law and spiritual converse

To the childlike and pure, to the grief-smitten and sorrowful, to those walking silently and tenderly among the graves of their dead, to those whose love lings with the tenacity of life itself to friends who, in bidding adieu, left an empty, aching heart behind them; to the whole race of sensitive hearts continually passing under the baptism of sorrow to the gate of their release and crowning-to these is this gospe of life sent, and to them, their descendants and sorrowful successors, will this gospel of continuous life and spirit-union and helpfulness be ever welcome.

Come, then, ye glorious messengers of the All-Father's love and service. We give you hall and welcome! Your service shall be to our hearts a benediction of strength and comfort. Your influence shall be like a sweet perfume in our lives, and like the dew upon Hermon and upon the mountains of Zion of old. You shall refresh us with the spiritual blessing of your Father and our Father, which is included in the 'even life forevermore.'

> For the Banner of Light. AT THE CROSSING.

BY MRS. NELLIE J. T. BRIGHAM. Through losses, toils and trials day by day,

The path of human life runs on its way; Under the clouds or in the glaring light, Still are you guided by a presence bright, And unseen angels hover round you here To bring you strength and charm away your fear. When clouds are thick and dark above your head.

And when hope seems from out your pathway fled, 'T is hard to feel through all your weary pains God's tender love still for your heart remains; 'T is hard to feel assured along your way You are not left alone to toil and pray.

But by and bye, as down the hill of life The days pass one by one with changes rife, You reach a river running swift along, And find its current rapid, deep and strong: And when you reach it in the twilight gray, Perhaps your heart may shrink with sad dismay.

But neace will come from God's undying love, And lo! when clouds are thick and dark above They shall be scattered, and the mists shall rise And melt into the azure of the skies; Nor shall you cross alone the billows' roar, But angels shall attend you to the shore,

You ask amid the trials of these years, Where hearts are oft baptized with bitter tears. Oh, who will meet me when this life is o'er? What friend will guide me to the further shore? Look back along the pathway you have trod, And count the treasures given by your God!

You see the loved ones of the vanished past, The faces dear, too beautiful to last: The little children taken ere their trust Like broken blossoms, trailed within the dust; These are the friends, companions of your heart. Who come to guide you when from earth you part.

They smile and beckon at the pearly gate, And say, "Be strong, fear not the flowing tide," We safe will gulde you to the further side Be true, and come to us who wait you there Where growth is gladness, and where thought is prayer.

Yes, At The Crossing all the dear ones wait;

"And now, children," remarked the Sunday school superintendent, "what happened to those wicked people who revited Noah and refused to heed his warning? Where did they find themselves when the flood came?" "In de soup!" exclaimed a class of newsboys on the back seat with one voice.

Riterary Department

LINWOOD THE MYSTICAL: A STORY OF SUBTLE FORCES

BY MRS. J. S. ADAMS,

Author of "Dawn," "Allegories of Life,", "Branches of Palm," elc.

IN TWO PARTS-PART FIRST.

Written Expressly for the Banner of Light.

On a broad piazza of a fine suburban residence two gentlemen sat conversing. Edward Vaughn, the owner, had just welcomed his friend, Alfred Waters, from Europe, to his home, and bade him remain as long as possible and agreeable.

The former was a man of refined and quiet tastes, his love of nature dominating all his being; while his friend was fond of change and travel, never quite ready to settle down to domestic life. It was the wish of Mr. Vaughn that a sojourn.

in his house might influence his guest and create in him a love of home. They had been silently enjoying the scene for a time, when his zuest remarked : "What a lovely dwelling just beyond your

grounds. Whom have you for a neighbor? "The poorest man I ever met," answered Mr.

Vaughn. "Poor? How can he live in such an elegant

house?" "Poor in spirit. He possesses over five million dollars, yet imagines biraself in want, or nearing it."

"Has he any family?"

"Three sons, whom he has driven from home by his dull, parsimonious life. Only his housekeeper remains with him, his wife having died everal years ago.'

"Millions, and yet in want! he is poor in-

"Yes; the poorest of mortals; he gives to no cause; has no interest in the great questions of ife; sees no one. His is simply a vegetable existence, one I fear that will not end with physical dissolution. Why? I always supposed death changed a

person instantly."

"Nothing can be further from the truth. We enter the other life just as we are-fine, upright, generous and noble, or the opposite of all these. "This calls up the subject of eternal pro-

gression, which I suppose you believe.' "There can be no other ground. Think of

the millions who never have an opportunity to unfold here. Life would indeed be a farce if their destiny hinged upon this small space of time ip which to have their being unfolded to its utmost capacity."

"Edward, you are a philosopher. But tel me, who lives in that, small, white cottage I passed before I reached your home?"

"I am glad you noticed it, for the woman who resides there is the most rounded and perfect character I ever knew.'

"Indeed! What is her name? How came she to be so symmetrical?" 'Her name is Margaret Maynard. · Her sym-

metry of soul has come from a life of suffering and deep experience. She is the helper and comforter of all."

"Does she come here often?"

"Almost a daily visitor. My wife nearly adores her; my children love her as she deserves to be loved." "She cannot be young, of course?"

"Not in years. Her age is over forty, her

heart fresh as a girl's." "Has she'traveled much?" "Quite extensively. Her keen perception

has helped her to gain an immense amount of information. I never met a person who has lived through such varied experiences." "I am curious to see her," remarked Mr.

"You shall at the right time."

"You still believe in the divine moment, as of yore, Ned."

At this point Mabel, a daughter of the host, came to announce tea, and their conversation

Every moment in the home of Edward Vaughn made a deep impression on his visitor.

"What is it I have lost and he, gained?" he asked of himself that night after he had retired to his room. "My life has been all excitement, his repose. I have been a rover," he said, and then sleep came.

The divine moment came the next evening for meeting the woman he so desired to see. After a pleasant drive, as the family were seated on the piazza, she came with her hands full of roses. It was the month of June, and nature was holding high carnival with buds and blossoms. How like a part of the evening she seemed! She was a person who impressed all alike; a soul to be taken into one's heart and loved.

Mr. Vaughn watched his friend closely as he introduced them. A new look came into his eyes; a light he had never seen there before. It gave him great pleasure, for he felt there was much joy in store for him.

Miss Maynard met him with her charming ease of manner, and held him by her subtle power of-what? magnetism? or pure heart-

warmth, that diffuses its glow on all? Mr. Vaughn adroitly held his family in conversation, leaving them together for a time. Soon the talk flowed in a circle, and all felt a strange uplifting-a sense of the presence of-

some great power! When it was time for their guest to leaveshoolways knew the right moment-Mr. Waters nsked permission to accompany her home, a. wish also reallly granted.

'Al, is gulto drawn to her," fomarked Mr. Vhighn to his wife, 'As all others are," she replied.

"Did you ever try to libling your folgtions to lier?" he asked his wife.

'And what, dear?";

'Almost a god. Is it wrong to feel so?" 'No, indeed! All are gods who are beyond us in experience and power. All that fills and satisfies us is God, for God is all of life that is

You have made it clear to me, as you ever do, my dear one-my helper."

Just then their guest arrived, approaching

with a swift, elastic step.
"A most wonderful woman?" he exclaimed, and then was silent for some time. When he spoke he expressed a desire to know something of her history.

"You shall some day when we are taking one of our quiet drives." his host replied.

That woman has more power to draw you out of yourself and put you into yourself than any one I have seen in all my travels. One feels as though he had known her a lifetime."

"And as though she was your own," added Mr. Vaughn.

"Our own! yes, who are our own?"

"All whom we love and respect; all who help us; all whom we can help.

You always say the right thing, Ned, and at the right moment." Then they separated for the night.

Life was growing richer for Alfred Waters A bachelor of forty, a man of intense love of stirring life, now found his greatest joy in the quiet home of his friend. Here was true domestic life: a home, a companion, children; a man is but a fraction. All this came to him with a new meaning. As if to deepen and intensify it, his eye fell upon an open volume on

a table, in which he read the following: "Marriage is a means of high and holy culture; the fireside, the table and household intercourse call out man's best affections, and endear to his faith and hope the affairs of domestic piety. By means of those affections the profoundest depths of consciousness are opened to his experience; thought finds its highest wonder in love, and every hour that the kind and gentle heart reveals its growing life, there are new ties formed between the soul and the unfolding mysteries of an eternal being. The tender images of wife and children, in their spiritualizing heauty, outline the fellowship, true and fervent, of angelic sympathy. It is only in those sacred moments, bringing their Sabbath pauses to the struggling soul, that the full meaning of home, wife and children is

felt in the blood and within the heart." Did his friend leave the volume open purposely, hoping his attention might be drawn to it? No matter. Life to him was beginning to be more grandly outlined. His horizon was growing broader; his aspirations were being quickened.

Have I ever lived?" he said to himself, and then sleep claimed him as her own:

"I, could live in this calm domestic atmosphere of love forever!" he remarked to his host the following morning.

"Then remain as long as you enjoy it—the longer the better," said Mr. Vaughn "And intrude upon your hospitality?"

"Not so: The children are delighted to have you here; my wife enjoys you, the servants are pleased to have a guest; then why not remain, as you have no urgent business to call

"I will. A great power seems to have come into my life. I will see what God and his host of angels have to say to me."

"It is only in the great pause of a stirring life that they find opportunity to commune with our inner self."

"Now for a close question. Al, do you never intend to marry?"

"I have never given the subject much if any thought; but my views are changing.'

"We are but halves, you know,"

"Where is my mate?"

"Perhaps near, maybe far; who knows?" "Who, indeed?"

"My wife has invited some charming young ladies to tea to-night. It may be one of them. "But, Ned, my friend, what is the reason, after having conversed with your neighbor, Miss Maynard, I feel dissatisfied with all the ladies of my acquaintance? Can you tell me?'

"I can only say she has distanced others so completely, by her large orbit of experience, that you feel the lack in others. Is it not so?" "Right, always right.' But do you think

there is no perfect life outside of marriage?" do not. I know many who seem to find all they need in life without it. Miss Maynard is one. Her large maternity has full scope in the children about her. She feels that every one with whom she comes in contact has a claim upon her love and sympathy. She has means, though not in 'the sense understood by

the mass. "Explain, please."

"Long ago she dedicated herself to the good of humanity. Whenever she needs money to use for them it comes. Her motto is, 'The earth is the Lord's, and the fullness thereof.' Her trust is perfect, born of large and intense experiences. She never cared for society, except for a few noble and progressive thinkers. She follows her Master more truly than any one I ever met; and now for the outline of her history.

Amid the beauty of that summer morning the story was told:

"Margaret Maynard had the misfortune to lose her mother at the age of five years. Her father was a severe, cold-hearted man, without a vestige of affection. At her birth he was greatly disappointed that the child was not a son. His treatment of her mother hastened her to an early grave. Her-father's sister. much like himself in disposition; kept the house. Alas! for the poor child; she pined for love. Her only solace was a noble Newfoundland dog, which her father shot one day in a fit of anger. The poor child wept day after day for her only companion, and was scolded for her tears.

At the age of twelve she was sent to a boarding school. She went from her home, which was not a sanctuary, only a shelter, to dwell among strangers, but found whither she went a woman of large heart and clear brain, who loved her as she longed to be loved. The years that followed were years of happiness. The affection she craved was found in the heart of Mrs. Deland, who gave lessons in French to the pupils. Each year deepened the attachment on both sides, till Margaret reached her seventeenth birthday.

could only have Margaret go with mot Slio Waters. wrote to her father, who kave his consent, and the wooks flow by joyonsly hi their prepara-

Mrs. Deland's only child and non, Irving, "To me she is mother, elater, child, friend, for some time a growing affection, between her son and Margaret, and was well pleased, feeling that no better companion, could, be sound for him. This fact I have from the lips of Mrs. Deland's sister.

They sailed as full of joyous, expectations as all are of happiness in store. Alasi when but five days out a heavy gale came, and the steamer was wrecked, literally torn to pieces. Most of the passengers and crew were lost, among them Mrs. Deland and her son, while Margaret was saved, and carried in a life-boat to a ship bound for New York.

Before leaving Mrs. Deland had left her will with an attorney in her native town of Cwhere relatives resided, bequeathing several thousands to Margaret, who returned to her home, and then visited the scene of her school days. Alas! for her, the mercenary kin of her lost friend contested the will, and by strategy proclaimed her insane. The period of her in-carceration in an asylum I will not dwell upon: you can imagine it all. At the end of threeyears she was released, but to find herself alone in the world, her father having died, and the aunt, his sister, in possession of the home and property.

Without friends she sought a position as governess, which she obtained and held several years, then she drifted here. She tells me that every evening at twilight she sees the face of her loved and lost, lost to mortal vision. Every good work she espouses, the needed means always come at the desired moment. To her it seems, she says, as though some soul or souls were hovering over her, and giving aid whenever it is required. Is it any wonder she respects and lives by these words, 'The earth is the Lord's, and the fullness thereof'? Many of her varied experiences I have left untold, but these I have given you form a sufficient basis upon which to estimate her character—and here we are winding our way home."

Mrs. Vaughn met them smiling. The children greeted them as though they had been absent days instead of hours, while the dogs barked in a glad, joyous way, as they always did when their master returned.

Mr. Waters lingered far beyond the time fixed for his departure. He went often to see Miss Maynard. "I have some gems of thought to read to you," she said one summer after-

With the soft winds playing about them, in a voice sweet and finely modulated she read the following from the latest number of The Century she'had received:

> "Lo. whatever is at hand Is full meet for the demand; Nature ofttimes giveth best When she seemeth charlest. She hath shapen shower and sun To the need of every one -Summer bland and winter drear, Dimpled pool and frozen mere. All thou lackest she hath still Near thy finding and thy fill. Yield her fullest faith, and she Will endow thee royally.

Loveless weed and lily fair

She attendeth, here and there-Kindly to the weed as to The lorn illy teared with dew. Each to her hath use as dear As the other: an thou clear Thy clogged senses thou may'st see Haply all the mystery. Thou shalt see the lily get Its divinest blossom; yet Shall the weed's tip bloom no less With the song-bird's gleefulness.

Thou art poor, or art thou rich -Never lightest matter which; All the glad gold of the noon, All the silver of the moon, She doth lavish on thee, while Thou withholdest any smile Of thy gratitude to her, Baser used than usurer. Shame be on thee an thou seek Not her pardon, with hot cheek, And bowed head, and brimining eyes, At her merciful 'Arise.''

Her guest was silent for a long time. "How ittle we know, how little we appreciate." he said. And then a pause came, while the sweet

breath of roses filled the air.
"We cannot add to this," remarked Miss Maynard, while with folded hands she gazed on the rich landscape around them. "Oh! for the story of her soul. There is one deeper, grander than I have yet heard," he mentally said. At

that moment she turned another leaf and read: "Each story of a soul is great; but who shall write it, for who knows what makes the greatness? Or who can sift it, and bring out the grain winnowed and clean from the concealing chaff? Who can the dross discover from the Who estimate the little or the great even in one human word? Or who shake out the folded feelings of a human heart? Or who unwind the one hour's ravelled thoughts of one poor mind, even in its idlest day?'

"How strange!" he exclaimed. "Did you read my thought?" "Seeing your great surprise I must first in-

quire did you ask for anything?" Mentally I did. I asked for, or rather wished

the story of your soul." For an instant she gazed at him, and then said, "I often feel the inner desires of others. Sometime when I am in the mood I will tell

you one chapter of my life; it may help you. He thanked her cordially. The purple light of evening began to come on, still he lingered. "Tell me," he said, "how a man can best learn his true relation to life,

and find his better self?" 'Only as he has interior freedom, and decision that he can be himself; and it is only as he can be himself that he can be anything-anything that is real. It is only in this that a man can have a consciousness of truth that is properly his own; and if he has not this, life must be made up of echoes, doubts, falsehoods

and illusions." How true!"

"What a man is in his distinctive individuality, that he ought to know first of all, and then he may learn as to what he can do and what he can affirm. Once knowing his individuality and his distinctive faculties, he must be true to them; for it is by this fidelity alone that he is simple, determinate, confident, and honest. It is by such fidelity that he can learn wisely, do effectively, and affirm positively; that like sacred men of old he can say, 'I speak that I do know and testify that I have seen.' These truths I have read somewhere, and repeated so often that they are a part of she handed him the velvet case which held the

aters.
"Which is true," responded Miss Maynard

"It is also true that another man's spirit may not on mine, and it may not through his words. It nots nobly and for my good if it stirs my life, if it prompts mo to seek for truth, and if it omholdens me to utter it. It acts fatally and for my evil if it leads me to assume experience that is not mine; to counterfelt truth which I have not found, and to speak in sounds for which I have no thought. Whatever influences may affect me, or however much I may owe to them, the spirit must be my own, and so must be the word. That, therefore, which we must rate foremost in the culture of a man is his individual experience. Experience is not merely what a man has passed through, or that to which in his course he has been subjected, or that with which he has come in contact. Much of incident, of opportunity, may occur to a man, and leave nothing with him or in him but the vacuum of a forgotten dream. That only is true experience which is brought into vital union with consciousness in the spiritual organism of a man's own being. 'Each bon mot, says Goethe, 'has cost me a purse of gold. He has also said, 'The deepest cost of genuine culture is inward.'"

"Please quote more; I am receptive."

"'A sculptor lies asleep upon a quarry of marble, and dreams a goodly dream of beauty; but not until he awakes and shapes a piece of the quarry to the dream is his dream of any more purpose to the world than the quarry. And thus are we in this boundless quarry of being, and it is by what each of us personally molds of it to the excellent, the lovely and the true, that we give our contribution to life and make humanity our debtor.'

"You have certainly made me your debtor, Miss Maynard," he said as he rose to go. She handed him some flowers as he left.

He arrived at the home of his friend just in time for an evening drive. On their way he had much to tell his friend Vaughn of Miss Maynard's strength of thought, and power of expression, facts not new to her old acquaint-

"I feel," he said, "like a new man. Something has come over me-a something I cannot

"Do n't try. Our best thoughts we cannot always shape. Just listen to something I read to-day," and Mr. Vaughn produced a slip he had cut from a favorite paper of his, and read:

> "'T is not in seeking,
> 'T is not in endless striving Thy quest is found. Be still and listen; Be still, and drink the quiet Of all around. Not for the crying,

Not for the loud beseeching Will peace draw near; Rest with hands folded.
Rest with thine eyelids folded. Lot peace is here."

"This day has been full of glory to me," said Mr. Waters, as he returned the reins to the hands of his friend. "Life certainly has to me a deeper significance. When we are quiet I have a strange story to relate to you of a very strange man."

I shall be a most attentive listener," replied Mr. Vaughn; and added, "The last time I saw Miss Maynard she remarked to me that you seemed to hold some magnetic relation, force, or whatever it might be called, to some one she had known in former years; in fact, her lover. She cannot account for it, neither can I, as you have never met him, and only her until quite recently."

"I wish a solution might be given." "As she has so much interior perception she

may yet find it." They were now at home. As they stood on the piazza voices were heard within singing an evening hymn. How sweetly it blended and

mental state of those two men. "Ah! happy father; happy mother," thought Alfred. Then he said to his friend, "We are but halves, but where is my mate?" "I am too glad that you have the desire that

leads you to ask that question. It is one sign you will find that other half which makes every noble man a better citizen of the world, be cause complete."

The day and hour came for the story. Mr Waters and his host went for a walk with the dogs, and while seated in the midst of a pine grove, with all the glory of a summer morning around them, he related the following:

'Five years ago, while in Paris, I met one of the most singular mortals it has ever been my lot to fall in with." "Man or woman?!":

"A man. I should judge near forty years of age, though his hair was almost white. He had been, I was told, in an insane asylum for several years, and seemed to have lost all knowl edge of his former life. A His powers were wonderful, while his information upon almost every subject was vast and deep. No one ever entered his presence without feeling strongly uplifted. Though he shunned society, he was so cial and willing to converse, provided the list ener was intelligent. I have seen him perform marvelous cures with a few touches of his hand. Though not mingling with the people, he took long walks every pleasant day, and seemed literally to be in the world, but not of the world.' His name?"

"Linwood, the Mystical, was all the name I

ever heard him called by." Mr. Vaughn sat a long time in deep thought. The hum of insects filled the air; a gentle breeze swept through the trees; birds leaped from bough to bough, the grove was resonant with their melody. Soft green mosses covered the rocks; a rippling brook sang a woodland song; the harmony was perfect. Afar in the meadows cows were grazing. In. the distance a mountain towered to the skies, around whose top a purple mist gathered, while at its buse flowed a silvery stream of water. All around spoke of the Father's love and care. It was an hour for receptive thought. Something undefined passed into the brain of Mr. Vaughn; it was intangible, seemingly unreal, still a thought.

Shall we go home?" he asked, in a voice so unlike his own his friend started. Whistling to the dogs, who in their way had greatly enjoyed the hour and the place, they

left the grove and retraced their walk over a

pleasant road hedged with wild roses. The moment Mr. Vaughn reached his home he quickly sought Miss Maynard, and asked her to-loan him the likeness of her lost loverthe only one of him in existence. She had just returned from a visit to a sick child, and to him never looked finer than at that moment, when one face in all this world to her. He bade her

Mrs. Defand was preparing for a voyage to "Yot some one has said. We cannot be wise a hasty good morning, not stopping to explain, Europe, whose the thought struck her, If I with another man's wisdom, remarked Mr. as their relations were founded on perfect con-

Arriving home, he betook himself to his friend at ones and handed him the ploture. Engerly he scanned his theone he enzed upon it, and not beholding any sign of his recogni-

tion of the features it portrayed, asked :-"Does this boar any likeness whatever to the strange man over the sea?"

'Not the least."

"But look again. Look long! A strange thought has taken possession of my brain. He may have been rescued from the sea. His name was Linwood Irving Deland. Study it well. It may be but a fantasy of my brain,

"Stay, Edward. I do see a resemblance in the eyes and forehead, but the face of Linwood the Mystical is strong, this is tender and womanly." "Keep looking," was all his friend Vaughn

said, and went in to find his wife. "If, oh! if it should be he! But no, Edward,

how can it? "Life is full of strange things, my dear. We can hope." "But-"

"But what, darling?" "If he should be found, and he have no

knowledge of his former life, would it be any comfort to her?" "Even the ashes of his body would be a consolation to her?"

"You are right, Edward. But what steps can be taken to learn to a positive certainty whether it be him or another?"

"I shall go at once with Mr. Waters to Paris and leave no stone unturned to get at the 'You will go with my blessing, and-

"I know just what you would say. Miss May nard will come and stay with you. "Exactly what I wished. Shall you make

known to her your business abroad?' ."No. I shall merely tell her I am suddenly called away on important business. I will write you at the earliest opportunity, and if I find my conjectures true-of which, by the way, I have no doubt—you can inform her of my milsion, of what led to it, and the probable re-

sult."
"Your faith is simply perfect," answered his wife, who each day learned to love her husband better and better.

As Mr. Vaughn had friends in London, they planned to stop a week in that city before going to Paris. A party of gentlemen were invited to his friend's house one evening in honor of his guests. Among them was a clergyman of wide influence and reputation, who knew the strange man-Linwood the Mystical. In fact he had met him only a few weeks previous, and knew portions of his history, the main points of which were that he had been picked up by a steamer in an unconscious condition and conveyed to an asylum in Liverpool on the arrival of the ship. He had never been able to give any clear account of his previous life except to say his name was Linwood. After being removed from the asylum, he developed strange and abnormal powers, among them the gift of healing to a marvelous degree. The clergyman himself-had been greatly benefited by him.

The next step was to go to him, but the probem to solve was how to make him realize his identity, or aught of his past life, if indeed it was the lost Irving of Margaret. How?

Many propositions were suggested, but all, ipon close examination; seemed hopeless. 'Let us leave it to the hour," said Mr. Vaughn, whose keen perceptions and intuitions his friend knew were seldom if ever at fault.

The clergyman consented to escort them to his quiet abode in Paris, and the following day

"Saints and angels! Some stranger comes this way-comes to seek me! Is it friend or man called The Mystical, as he sat at his door one autumn evening.

Mr. Barton (the clergyman) decided to first see him alone, and prepare the way, leaving his companions at a hotel not far distant.

'Ah. Mon Dieu!" exclaimed the Mystical. Have I not felt some one coming? Are you alone?"

Quite, and very glad to be with you." No. not alone. Some one is with you or linked to you in a very subtle way. Am I not right?"

'Right, friend; but I have come to see you alone now for—for a purpose. Try, my friend, and see if you cannot remember something of your childhood, your home, or your mother." The man put his hand to his brow, and

seemed lost in thought.

"Mother—home—childhood!"
"No, no!" he said, "I told you many times I came from the waves. They sung to me; they cradled me; the ocean is my mother-the-

Here he seemed lost. At the advice of his visitor he reclined upon a lounge, and soon passed into a deep sleep, during which the clergyman sent a messenger for his companions. Hour after hour passed, and yet he slumbered. The sleep was calm; the pulse normal; the breathing deep and quiet.

"Something will come of it," said Mr. Barton, "for physicians have told me his great want has ever been a sufficiency of sleep."

They sat silent till the hour of three in the morning, when lie awoke, calm and refreshed as a child from a healthy slumber. Mr. Barton introduced his friends. To his surprise he commenced a brilliant conversation with them which lasted over an hour. He seemed to take no notice of the hour, or the fact that those he conversed with were strangers there without any-particular object.

Mr. Vaughn then inquired if he ever knew a young lady by the name of Maynard, Margaret Maynard?

"Certainly I do," he answered, without any trace of excitement. "She is my affianced." The gentlemen exchanged glances of pleasura ble surprise. They almost feared to say another word, but relying on his intuitions, Mr. Vaughn continued his interrogations, till he drew from him all his past, except that of the period passed on the water and in the Asylum.

Linwood was aroused: "I shall go immediately to Margaret," he said, then seemed lost. Again he placed his hand on his brow; into his far-secing eyes there leaped a light that had been absent for years. He conversed for several hours upon varied and interesting topics, when suddenly he fell back and was silent. To the lookers on it seemed the silver cord of life had been loosed. its golden bowl broken, and death had ensued. All through the next day and the night which followed they watched at his side, but no signs of life were visible.

"The body must be consigned to the tonib," said the physician.

"Give tis three more hours," implored Mr. aughn. "What fools!" thought the doctors Vaughu. but with strong dodslou and imporatively, Mr.

Vaughn rollterated his request; "Just three hours; not one second more."

The doctor accoded to his wish; he left, and the men resumed their short watch. To write the sad nows of his death seemed now to be the duty of Mr. Vaughn; still he felt

not to do so. "Walt," sald Mr. Barton, and he caught at the words like a drowning man. "There is just a thread of hope," said the former.

Then a tomb-like silence came over them. Still and death-like lay the form before the watchers. Whither had the soul gone? Whither?, [Concluded in our next issue.] . .

Bunner Correspondence.

ROUTLAND. - Major C. Newell writes:

Oregon.

The bright light of Spiritualism is making headway through the dark fogs of orthodoxy in this State. Three good societies are at work in this State. Three good societies are at work in this city: Mrs. Wheeler's Meeting in East Portland, Colonel Reed's Progressive Spiritualists in Central Hall and the First Spiritual Society in G. A. R. Hall. Public and private circles are held nearly every night in the week. The First Spiritual Society collects ten cents at the door of all who do not buy monthly tickets. The plan is a good one. 'People who stay away on that account are those who are always expecting to get something for nothing. The local pross here, as in all other places, is beginning to recognize Spiritualism as a power The local prass here, as in all other places, is beginning to recognize Spiritualism as a power among men, and to treat it and its adherents with more courtesy than formerly. One of our papers, giving an account of a meeting in G. A. R. Hall, said 'an audience of near four hundred people, filled the hall to the limit of its seating capacity. So far as appearance goes the audience resembled an ordinary church gathering, and young and old were very attentive, and seemingly deeply interested in the proceedings. Mrs. Cornelius gave a number of tests describing departed ones, which appeared to her to be hovering around certain people present. Of ten who were asked if they recognized departed friends in descriptions given, nine answered in the affirmative. Mrs. Brown nine answered in the affirmative. Mrs. Brown gave similar tests to those given by Mrs. Cornelius, with about equal success, and gave a remarkable exhibition of independent slate-writ ing. A message was received by a Dr. Taylor, from a departed sister named Ellen, whom he recognized with sobs, and whose name, hesaid, he had never mentioned in the State of Oregon. A committee of skeptics on the platform admitted it was a physical impossibility for Mrs. Brown to have written on the slets. This Brown to have written on the slate. This manifestation brought the meeting to a close, and the audience slowly dispersed, discussing the merits of Spiritualism and the tests presented.

sented.'
Mrs. Fannie Brown, the lady mentioned above, is making many converts from the best class of people in the city. Her tests are very convincing. Her powers extend to seeing, hearing, and slate-writing between closed slates. Should she visit the Eastern States, the Spiritualists will find her to be a medium they can rely upon Mediums who contemthey can rely upon. Mediums who contemplate a visit to this coast this summer will do well to write me before coming."

Massachusetts.

BOSTON.-A. S. Hayward writes: "I learn from a creditable individual that the late Marcus Gilman, of Montpelier, Vt., came to his widow by and through the mediumship of independent slate-writing, in an unmistakable manner, the medium being Mrs. Jennie Lord-Webb.
The facts are related as follows: Mrs. Gilman
called upon Mrs. Lord-Webb to see if she could
hear from her spirit-husband, but the medium
did not think the conditions suitable for a seand not think the conditions suitable for a season, and suggested that she come some other time; but while talking about a suitable time Mrs. Webb was influenced, and asked Mrs. Gilman to sit at. the table, which she did. The name of her husband, also that of Judge Baldname of her husband, also that of Judge Baldwin, a particular friend of Mr. Gilman, were written on the slate. Mrs. Gilman could not read the communication, her sight being impaired, and Mrs. Webb was nearly blind, therefore they found it difficult to decippler what was written, and while talking Mrs. Webb's vision was opened; and she read the names upon the slate, which was highly satisfactory, as Mrs. Webb did not know Mrs. Gilman, and there were no names written on pellets, as I understand. Here is a case where Mrs. Gilman went to a medium who did not know her. understand. Here is a case where Mrs. Gilman went to a medium who did not know her and a spirit wrote the names of her husband and an intimate friend of his in spirit-spheres. If it was not the spirit represented, whence came the intelligence? A problem for the Psychical Research Society to solve. Mr. Gilman was well known as a business man in Vermont and Massachusetts, and at one time in Chicago, Ill. I had not learned that the man had changed spheres of life when this was narrated to me by the individual in question."

LYNN.-The Secretary of the First Progressive Spiritualist Society writes: "Miss Jennie B. Hagan, lectured for us in Exchange Hall the last two Sundays in February. Sunday, March 3d, Mrs. J. F. Dillingham, the wellknown test medium, and her sister, Mrs. Norr Dowd, excellent in character readings, occupied our platform. In the evening Mrs. M. A. Chase, of Swampscott, gave a short address, which was very satisfactory to all, and Dr. Orne, of this city, answered questions from the audience. Wednesday evening, March 6th, Mrs. Ada Foye, of California, attracted a large audience, and Sunday, March 10th, Eben Cobb, of Boston, addressed us." known test medium, and her sister, Mrs. Norr

Michigan.

GAYLORD. - Mrs. A. M. Hilton writes: Mrs. Amidon, the test medium, of Richfield Centre, Mich., has just ended á three weeks' visit Centre, Mich., has just ended a three weeks' visit in Gaylord. During her stay she gave over one hundred sittings. All were satisfactorily refered, and made a deep impression on the minds of the people. She is, indeed, a wonderful meditim. She reviewed the past events of different lives with such accuracy as to convince the most skeptical of the wonderful power she possesses, and that spirits return. Possessed of a kind, loving and unselfish nature, she leaves bellind her many friends and not a few converts to Spiritualism.

The parlor lectures given at Mr. O. H. Carpenter's, assisted by the fine inspirational songstress, Minnie Carpenter, drew largely from the congregations of our different churches, her addiences often exceeding in number the at-

tendance of all the churches combined. Mrs.
Amidon is considered by all who know her to be the finest test medium in the State of Michi-

New York.

UTICA .- A correspondent writes: "The Obserper gives a pleasant account of the exercises held on the 87th anniversary of the birthday neid on the 8/th anniversary of the birthday of Mrs. Louis Rexford, at the residence of her daughter, Mrs. H. E. Dean, at Adams, Mass. Mrs. Rexford is a remarkable woman, retaining her mental faculties in a wonderful degree. She is a pronounced Spiritualist, and enjoys communing with loved ones gone before—also perusing the Banner of Light; and is happy in contemplating the future, with which, as revealed by the Spiritual Philosophy, she feels, fully satisfied."

Iowa. CLAY.-J:-Reinhard Alter writes: "I would like to correspond with parties having a Southern home in view, with the idea of building up a Society of Spiritualists—not to the exclusion of others, however. I have valuable information for such, with no pecuniary interest in view."

All men are not homeless, but some men are home ress than others.—The Wasp.

Penrls.

And quoted odes, and lewels five words long, That, on the stretched fore-linger of all time, sparkle forever."

An abrupt leave taking is always the best.-Richter. Age should fly concourse, cover in retreat, Defects of judgments and the will subdue; Walk thoughtful on the solemn, slient shores. Of that vast ocean it must sail so soon.

The true men of jelsure—they that work to obtain

Fast beside there trickled softly down A gentle stream, whose murm'ring wave did play Amongst the puny stones, and made a sound To full him soft asleep that by it lay. —[Spenser.

What commonly hinders us from showing the recesses of our heart to our friends is not the distrust we have of them, but that we have of ourselves.

'T is better to be lowly bern, And range with humble livers in content, Than to be perk'd up in a glistring grief And wear a golden sorrow:

- [Shakspeare.

.The sentiment of justice is so natural, so univer sally felt by mankind, that it seems to me to be independent of all law, of all party, all religion. As the law of gravitation, so the fundamental moral law acts with equal force on all nations .- Voltaire,

The land of song within thee lies, Watered by living springs; The lids of fancy's sleepless eyes Are gates unto that Paradise; Holy thoughts like stars arise, . Its clouds are angels' wings. Look then into thing heart and write! Yes, into life's deep stream! All forms of sorrow and delight, All solemn voices of the night Think han soothe theé or affright. Be these henceforth thy theme.

Original Essay.

The Spiritual Facts of the Ages. A Series by Dr. F. L. H. Willis.

NO. IV-ANCIENT EGYPT (CONTINUED).

The history of Joseph in Egypt is familiar to every one. He interpreted the dreams of Pharaoh, and was promoted to the highest position in the government under the king. He was familiar with the art of divination. See the fifteenth verse of the forty-fourth chapter of Genesis: "Wot ye not," said Joseph, "that such a man as I can certainly divine?" This is proven also by the cup which was placed in the sack of Benjamin, the cup being, like the staff or rod, one of the necessary implements in those days for wonder-working. And wherein were they any nobler, any sublimer than the despised rapping, moving table, or the dial of to-day, which are used for the self-same purpose, namely, the obtaining of spirit manifest-

Moses and Aaron, those grand old mediums of centuries gone, obtained their spirit communications by means of the magnetic rod, or staff, representations of which are found carved on those old Egyptian monuments in the hands of their priests. The mediums of to-day make use of tables and dials and pencils and slates. The former are pronounced divine, the latter devilish; the former miraculous, the latter electricity and sleight-of-hand. We confess ourself utterly unable to detect the distinction, and we have never yet heard of a man who was wise enough to prove that a distinc-

When Moses was brought before Pharaoh to test his powers, the order of priests that were accustomed to the performance of miracles were brought against him. It will be remembered that certain priests were set apart for certain studies, and one order was able to call birds from the air. This order of priests tested their power against the power of Moses. When Moses, that Spiritualist and medium, born of a Hebrew slave mother, educated an Egyptian priest, felt the degrading bondage of his people, the desire for their freedom became the one ruling passion of his heart. His inner consciousness said, "Thou art the man to lead them forth," and he called that the voice of God speaking to him. Having learned, all the wonders of Egyptian art and science, educated by his royal benefactress into the sacred priesthood, he imparted his knowledge to Aaron, his , brother, and then determined to appeal to the fear and credulity of his people, led also by the spiritual power of his life.

They first tried the magic of their divining rods, which, as we have said, were made of magnetized iron, and used by all of the Egyptian priests. It is worthy of hote that in this trial of skill between Moses and the Egyptian priests, it is Aaron in every instance who casts down the rod and works the wonder. Each special wonder was profaced with the command: "And the Lord spake unto Moses, say unto Aaron; take the rod," etc., proving clearly and beautifully the same diversity of gifts that we find running down through all the ages to the present day, and of which St. Paul said; "Now there are diversities of gifts, for to one is given the gift of healing, to another working miracles, to another prophecy, to another dis-

cerning spirits." Aaron possessed the gift that enabled him to work miracles, or in other words to perform physical manifestations, while Moses was the impressional and seeing medium who heard the voice of the spirit, and in dreams and visions received the guidance and direction of the spirit-controllers of his nation's destiny.

Aaron-cast down his rod before Pharaoh and the people, and it became a serpent. But the magicians of the king had their divining rods with them, and cast them down, and they too became serpents. Then Aaron used his rod, and the waters of the river became blood, and the magicians of Egypt did the same, with the same result. If we account for the wonders of the magicians as being psychological or biological, we must also account for wonders of Moses and Aaron in the same way. Then Aaron brought up frogs, and the magicians did the same. Thus far Moses and Aaron in this novel and exciting contest had obtained no advantage over the Egyptian priests. But when a manifestation was produced; the law or condition of which the Egyptian priests did not understand, then they failed to perform the feat. But the test did not seem to affect Pharach's heart, just as many wonderful tests of to-day seem to make no impression on the hardened - hearts to which they are addressed. So others

were tried, until at last Moses and Aaron won

the prize, the prize of liberty for their race, by their greater wonders.

It was such frankfestations as these that Egypt in the days of Moses cherisfied as her most snored and holy rites, and esteemed as proofs of religious power, as assurances of heavon's favor and guiffance.

In the days of Homer Egypt was the fatherland of science, and he traveled thitlier for instruction. In the Illad he makes his wonderworkers all Egyptians. Pythagoras, as we have seen, spent twenty two years in Egypt learning the sacred sciences and customs. Herodotus also gives an account of the healing power of the priesthood. Strabo says, in his account of Moses, that "it is easy to receive prophetic dreams from the divinity in the temple," thus showing that their temples were infused with magnetic life. They frequently had large lodestones placed in prominent parts of the temple, and the magnet was common.

Everything of this kind was done to heighten the conditions and produce an atmosphere through which the denizens of a higher world could more readily communicate. Strabo also says that Aaron, being inclined to idolatry, had no good visions like Moses, though he had great magnetic power.

Coming down to the Christian age, we learn that Vespasian, Emperor of Rome, visited Alexandria, and that the Egyptians came to him to be healed. Vespasian laughed, and then was angry; but by the entreaty of a blind man, who said he was told by God that Vespasian could cure him, he at length touched the blind eyes with spittle, and they saw.

We find that most of the distinguished men of Greece and Rome went to Egypt for instruction. There is a tradition that Jesus went to Egypt and studied carefully the spiritual laws so wonderfully developed there. The Essentans, who were the true Spiritualists of the days just preceding the Christian Era, believing in the spirit, and its revelations and power, had a large representative body in Egypt, for already the nation had accepted faith in spiritual manifestations, and engrafted it upon the national

. The secret of the musical sounds emitted by the famous statue of Memnon at sunrise has never vet transpired. All ancient authors attest the fact that it continued to breathe forth mystic music from its lips of stone after Cambyses had it opened to see if it were not produced by concealed machinery.

Thus in a cursory and most unsatisfactory manner we have shown how natural to this old and famous nation were spiritual revelations and spiritual culture. The proud glory of Egypt has vanished, and we know only by her majestic ruins what a nation she was; but in her records we have undying testimony. There the Sphynx, with its serene eyes and calm posture, tells us how ages ago man strove to solve the mystery that unites soul and body, the spiritual and the natural. There stand the sculptured priests magnetizing the sick, ever in the same unchanging attitude, as if to repeat: "Our principles are true and unvary ing." There, too, we find the carved magnetic rod that smote waters and turned them to blood, and called birds from the air; and within all the mystery and wonder of those sculptured tombs there lies the beautiful truth of the love of the Infinite, shown in all ages and to all people, declared through sage and prophet, through seers and holy men without number, and uttered with never-ceasing voice unto

each human soul. Oh! wondrous law of spiritual sympathy! As we learn of its vital operations through all the ages, binding the material to the spiritual with the strongest of bonds, making certain and constant the ministrations of the one to the other, shall we not feel our whole being quickened and kindled into spiritual activity?

India and Egypt have given us their testimony. Even from blocks of cold stone have they declared to us the one simple but sublime his connection through that nature with a spirit-world that to reveal itself waits only for those conditions that are necessary, and in harmony with the laws of spirit.

How glorious seems the march of ages in the light of this philosophy. It throws a halo of glory round the destiny of those old nations of the past, lighting up their once mournful ruins with a brilliant splendor, enabling us to trace thereon the power and infinity, the immutability and eternity of Law, and that no man can isolate himself therefrom, and no human soul can by any possibility be divorced from this overshadowing grace.

Is it not a glorious belief? How truly it brings life and immortality to light. How it rolls away forever the stone, the great stone; that had settled so sternly, so coldly and so heavily upon many a buried joy, and how clearly we see in its beautiful light how empty the stony sepulchres are that we thought filled with our heart's dearest treasures.

March Magazines.

THE CENTURY.-George Kennan departs from the regular routine of his narrative with an account of his visit to "The Grand Lama of the Trans-Baikal," the ruling power of a corrupted form of the Buddhistic religion called Lamaism, localized and embodied in the peculiar monastic temples known to the Russians as "datsaus," or lamaseries. Seventeen illustrations. The Lincoln history treats of "The Edict of Fréedom," fac-similes being given of the manuscript copy of the Emancipation Proclamation. Charles de Kay continues his "Christian Ireland," and/George W. Cable "Strange True Stories." Mary Hallock Foote contributes the first portion of a pseudo-romance of the Far West, entitled, "The Last Assembly Ball," and H. S. Edwards "The Rival Souls," a story complete in this number. Subjects of much interest are dealt with in "The Use of Oil to Still the Waves," by Lleut. Beohler, U. S. N., and "Something Electricity is Doing," by Charles Barnard. In addition to the above a variety of prose articles, several fine poems, the usual Departments, and an excellent display of engravings are given. New York: The Century Company. Boston: Damrell & Upham, 283 Washington

WIDE AWAKE. The value and faithfulness of dogs. and the appreciation of them entertained by Byron, Tennyson, Horace Walpole, Mathew Arnold, Victo Hugo, Charles Dickens, and other leading and gener-ous minds, are recorded in a finely illustrated article. "Pets in Literary Life." "David Vane and David Crane" reach the eighteenth chapter of their adventures, recorded by J. T. Trowbridge; and "How Nat Went, to the Inauguration" reports a boy's trials and troubles in order to accomplish his purpose. This number is of remarkable excellence in its illustrations and reading matter. Boston: D. Lothrop & Co.

THE ATLANTIC has much to recommend it to the reading public the current month. Among its choicest articles may be mentioned Hope Norton's, on "The Kelths;" Frank Gaylord Cook's, entitled, "Some Colonial Lawyers and their Work;" "Persona Reminiscences of Wm. H. Seward," by Samuel J. Barrows;" The Isthmus Canal and Our Government,' by Stuart F. Weld (taking ground not exactly of the Munroo doctrino stamp); the scrials of Messrs. James and Hardy (which are interestingly continued). Prof. John Fiske, of Harvard University, con-

tributes to this number the clearest and most dramatle presentation of the course of eyents which led up to Burgoyne's surrender, in the Revolutionary War, that has yet fallen under our notices it is titled "Ticonderoga, Benuington and Orlakany;" John Greenleaf Whittier has a powerful, though, brief, poem on "The Christmas of 1888," and E. Wilson also contributes photry. These, with other articles and reviews not named, and the departments, make up a valuable number. Houghton, Mifflin & Co., Boston,

8r. Nicholas.-Joel Chandler Harris commences a new and attractive story, "Daddy Jake, the Runa-way," illustrated by Kemble, H. H. Boyesen furnishes "A Lappish Fairy Tale, The Sun's Sisters," full of surprises and wonderment for its readers. "Storm-Bound Sparrows" is the title of a pleasing story by W. L. Frazer, in which a good word for the birds of winter and lesson for the young are happily blended; and in "Sweet Memories" the intelligence and power of recollection in an elephant are illustrated by a fact. "Down Hill with a Vengeance," a Siberian adventure: "He Wrote to the Rats." "Washington as an Athlete," "When the Brigade Came In," a story of the Hudson Bay Co.'s section, are presented, together with several poems and other choice reading. New York: The Century Co.

THE FOLIO for March starts off with a full-page frontispiece of Mrs. Potter; much matter of interest to musicians is to be found in the letter-press, and some twenty four pages are devoted to musical compositions, vocal and instrumental. White, Smith & Co.,

publishers, 538 Washington street, Boston. We have also received from the same firm the following new music: Instrumental, "Elite Newport," by James L. Ross, arranged by Leo A. Kline; "Polki de la Reine," Raff; "Gavotte" and "Lancers Quadrille," (arranged by Eben H. Balley,) from the new opera of "Said Pasha," by Richard Stahl. Vocal: Dapline's Cheeks," words by Walter, Besant, music by J. B. Campbell; also the Leading Gems in "Said Pasha," (Stahl.)

Passed to Spirit-Life,

Passed to Spirit-Life,

From Middlefield, O., John Morse, aged 69 years.

Accepting the truth of Spiritualism in its early days, it became his stay and support, and since the departure to the land of souls of his loyed companion about a year ago, his hold on life greatly weakened. For four months his sufferings of body were intense, but the presence and ministrations of the loved ones "over there" helped him to hear all with remarkable patience, rejoicing that each day brought the end of earth's pligrimage nearer.

He leaves six children, all in mature life, and firm Spiritualists; three have preceded him to spirit-life.

Funeral services were held by the writer in the Methodist church in Middlefield Majch 2d.

Myra L. Paine.

Painesville, O.

From the residence of her daughter, Mrs. S. J. Warren 1011 South 4th street, Springfield, Ill., at 11:45 A. M., Feb. 23d 1889, after a long illness, borne with unshaken patience, Mrs.

1889, after a long illness, borne with unshaken patience, Mrs. Charleg Edmands, aged 87 years and 5 months.

She was the widow of the late Charles Edmands, who passed away in. Springfield Jan. 12th, 1888. She was born in Charlestown, Mass., in September, 1801. She leaves to mourn for and miss her pleasant, smiling face and cheering words, scores of kindred composed of four generations of descendants; and many acquaintances. She has met in spirit-life many near and dear kindred. The last low weeks of her earth-life she was visited by her spirit-daughters, and held sweet converse with them; she informed her nurse at last that "Katio" (her daughter) had come for her. Good spirit—Mother Edmands—peace be thine.

J. Q. A. FLOYD.

From West Groton, Mass., Feb. 11th, James Hartwell, aged

It years.

Bro. Hartwell-was long a member of our Association, and beloved by all. He was always a zealous exponent of the truths of Shiritualism, and could ever give cogent reasons for the hope he cherished. He had been failing for some time, but his mind remained clear, and calmit he passed "over the river" to the land of the Hereafter.

We tender our sympathy to his companion and children. We know his guardian care will still be around them until they meet him in the home above. We shall miss his kindly greeting in our index in the physical, but in spirit we feel he will still be with us and make his presence known; and will help us in our efforts for the cause of truth.

MARY L. FRENCH.

Feb. 28th, 1889, Mr. Samuel T. Thompson, of Jordan, N.Y.

Feb. 28th, 1889, Mr. Samuel T. Thompson, of Jordan, N.Y., in the 74th year of his age.

Mr. Thompson was born in Boston, Mass., and for twenty-five years was well known as an officer in the New England Bank. He was one of the earliest Abolitionists, mi intimate associate of Garrison, Phillips, Pierpont and others; was always noted for his radical views, warm sympathy with the needy and oppressed, and earnest helpfulness. He was widely known as a Spiritualist, having embraced that faith in the early infancy of the movement—when it cost something to be a Spiritualist—and retained it to the last.

Jordan, N. F., March 4th, 1889.

A. Whitney Carr.

From South Royalton, Vt. Fab. 2ath, 1889, Mrs. Huldah J. Stone, wife of Rev. Geo. Soverance.

Mrs. S. was somewhat known to the public as a contributor to various periodicals. To her death was an entrance upon a higher and better life.

Com.

(Obituary Notices not exceeding twenty lines published gra tuitousty. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make n line. No poetry admitted under this heading.)

Spiritualist Meetings.

ALBANY, N. Y.—First Spiritual Society meets in Van Vechten Hall, 119 Blate street (first floor), every Sunday at 10% A. Mrand 8 P. M. Admission free. The Ladles' Aid meets

ame place every Friday at 3 P.M.; supper served at 6 P.K.
J. D. Chism, Jr., Secretary.

BRIDGEPORT, CONN.—The Spiritualist Union.
Isaac F. Moore, Secretary.

OHIOAGO, ILL.—The Spiritualist Mediums' Society
meets in Avenue Hall, 159 22d street, every Sunday, at 23,
P.M. Investigators are cordially invited. E. Jones, Pres. CHATTANOOGA, TENN.—Meetings are held reg-larly at Market-street Hall. Dr. George A. Fuller, speaker.

DENVER, COL.—Sunday meetings are held regularly by the College of Spiritual Philosophy. P. A. Simmons, President; Dr. Dean Clarke, regular speaker.

EAST PORTLAND, OHE.—Meetings are held by the Spiritualist Society at Buckmap Block Hall, corner 4th and G streets, each Sunday at 1 o'clock. Miss Welda Buckmap, Secretary. MONTREAL, CANADA.—Meetings are held at the hall of the A. I. S., 2369 Catherine street. R. H. Kneeshaw,

speaker.

NEWBURYPORT, MASS.—Meetings are helegover Sunday at Fraternity Hall.

NEW HAVEN, CT.—First Spiritualist Society: hall 48 Orangostreet. Dr. Geo. Barrett, President; Jessie Schoep

film, Secretary.

NEWAIH, N.J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

FEORIA, ILL.—At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational trance speaker. Seats free. To commence promptly at 7%.

PORTLAND, ORE.—Two Secretary and regular services: Colonel Reed's Progressive Spiritualists in Central

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds services every Sunday in the Court of Appeals Room, Town Hall, at 10½ A. M; and 1½ P. M. All are welcome. W. B. Mills, President; E. J. Huling, Clerk. ST. AUGUSTINE, FLA.—The First Spiritualistic Society holds meetings on Sunday at 3½ and 7½ P. M., at Wit sell's Hall, Spanish street.

sel's Hall, Spanish street.

ST. LOUIS, MIO.—Meetings are held Sundays, 3 P. M.,

by First Spiritual Association, at Brant's Hall, 9th and Franklin Avenue. Samuel Penberthy (at Hotel Westeran), Secretary.

retary.

ST. PAUL, MINN.—The Ramsey Co, Association of Spiritualists and Liberals holds regular meetings at the Chapel, Wancotu street, between 8th and 9th streets. Mrs. Laura A. Grant, Secretary.

TOPEKA, KAN.—Sunday meetings are regularly held in Music Hall. F. P. Baker, Conductor.

WORDESTER, MASS.—Meetings held every Sunay (except in July, August and September) at 2 and 7 p. m. of Continental Hall, corner Main and Foster streets. WATERTOWN, N. Y.—Sunday meetings are regularly hold by the First Progressive Spiritual Society. Katte N. Mattison, Secretary, No. 8 Pearl street.

The Order of Creation, A Discussion Between Gladstone, Huxley, Müller, Linton and Reville, on the Conflict between Genesis and Geology.

and Ravillo, on the Conflict between Genesis and Geology.
Contents: '1. Dawn of Creation and of Worship, by Hon.
W. E. Gladstone; 2. The Interpreters of Genesis and the interpreters of Nature, by Prof. T. H. Huxley; 3. Postscript to Solar Myths, by Prof. Max Müller; 4. Proem to Genesis: A Plea for a Fair Trial, by Hon. W. E. Gladstone; 5. Dawn of Creation, An Answer to Mr. Gladstone, by Albert Ravillo, D. D.; 6. Mr. Gladstone and Genesis, by Prof. T. H. Huxley; 7. A Protest and a Plea, by Mrs. E. Lynn Linton.
Cloth, Mcents; paper, 50 cents.
For sale by COLBY & ROIL.

A Protest Against the Medical Bill,

Consisting of Testimony, Facts and Arguments for Equal Rights in Medical Freedom. Single copies, 3 cents; 50 copies, \$1.00; 100 copies, \$2.00; Dostage free. For sale by COLBY & RICH.

For sale by COLBY & RICH.

THE WAR OF THE DOCTORS ON THE RIGHTS OF THE PEOPLE. Arguments and Addresses in remonstrance thereof, delivered before the Massachusetts Legislative Committee on Public Health at the State House, Roston, February, 1889, by Alfred E. Gilés, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emeration.

Price 10 conts.

Por 100 copies \$6.00, postage free.

For sale by COLBY & RICH.

INSPIRATIONAL AND THE AND THE

For sale by COLBY & RICH

INSPIRATIONAL AND TRANCE SPEAKING. A paper, read before the Conference of Spiritualists, field in Lawson's Rooms, 146 Gover street, London, W.
C. Eng., by Mr. J. J. Morse.
This becture will be read with interest, coming, as it does,
from the pen of one of England's gifted mediums, who has
lectured so satisfactorily in the United States.

Paper, 5 cents, postuge l cent.
For sale by COLBY & RICH.

BANNER OF LIGHT: FREE! --- PREMIUMS! --- FREE!

Spiritual Philosophy.

ISSUED WEEKLY At 0 Bosworth Street (formerly Mentgomery Place), Corner Province Street, Hoston, Mass. COLBY & RICH. Publishers and Preprietors.

THE BANNER is a first-class Family Newspaper of Eight PAGES—containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scien-tific.

tine. EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events.

BPIRITMESSAGE DEPARTMENT.

REPORTS OF SPIRITUAL PHENOMENA, and
CONTRIBUTIONS by the most talented writers in the
world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Three Months.

Postage Free.

In addition to sending The Banner, the publishers offer to every subscriber for one year or six months Premiums Free of their own selection from a list of interesting books and pamphiets, or engravings and photographs. Specimen copies containing list of Premiums

sent free. SPECIAL NOTICE.

The Banner will be sent to New Trial Sub scribers for Three Months upon the receipt of 50 Cents. **

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of Colby & Rich, is preferable to Bank Notes. Our pairohs can remit the fractional part of a dollar in postage stamps—ones and twos preferred.

Advertisements published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

Subscriptions discontinued at the expiration of the time paid for.

Publish and keep for sale at Wholccale and Retail a com-plete assortment of Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

COLBY & RICH

Any book published in England or America, not out of rint, will be sent by mail or express. Publishers who insert the above Prospectus in their re spective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this affice.

Miscellaneous.

New Thought;

A VIGOROUS, Eight-Page Weekly Journal devoted to ASPIRITUALISM and General Religious and Political Reform.
Published every Saturday by MOSES HULL & CO., at 675 West Lake street, Chicago, Ill.
The Organ of the Mississippi Valley Association of Spiritualists.

NEW THOUGHT is a quarto filled with interesting matter, written EXPRESSLY for its columns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy Japer.

Terms of Subscription: One year, Sl.50; six months, 75 cents, three months, 40 cents; single number, 5 cents.

NEW THOUGHT will be sent to new subscribers three months on trial for twenty-five cents—a sum which barely covers the price of blank paper and press-work. Sample coples free.

The Sower.

A SEMI-MONTHLY JOURNAL. A N advocate of the equal rights of Man and Woman, de equal wages with man when she petter; that ale may receive equal wages with man when she performs the same work. Its aim is the enlightenment of the human family through educated mediumship, and it seeks to develop sensitives to fill positions in public mediumship. It will avoid the fraudulent and defend the genuine every time. Subscription \$1.00 per annum.

ulent and derend the genuine ever, think and derend the genuine ever, think and for Pamphlet "How to Become a Medium in Your Own Home," also a Sealed Letter designating all your phase of mediumship, and a sample copy of "THE SO WER." Price only 15 cents.

Address JAMES A. BLISS,
Editor "The Sower," Elmwood Place, Ohio.

O5 cowtf

The Better Way.

A LARGE Forty-Eight Column Journal, publishe (Lately improved.) This is one of the largest, most vigor-ous and eclectic Spiritualist publications in the world. It has attained a large circulation in the United States, and re-joices in patrons in all countries where liberal though seeks a footbold. It is fresh, sparkling, argumentative and pro-gressiva.

gressive.

Subscription—Per Year, \$2.00. Four Months, \$1.00.

Advertising Rates are reasonable, and will be furnished on application. Specimen copies FREE to any part of the world.

THE WAY PUBLISHING CO., Cincinnati, O. O27

Twilight.

A Monthly Journal, Devoted to Spirit Messages.

Fifty Cents per Year. Specimen Copies free. DR. H. F. MERRILL, Editor and Publisher 67 Sewall Street, Augusta, Mc.

A NTI-MATERIALISTISCHE MONATSSCHRIFT für die A wissenschaftliche Untersuchung der "mystischei" und "magischen" Thatsachen, mit Beiträgen von Carl du Prei, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehr-erer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden

Schleiden.
Subscription: \$1.76 for six months, \$3.50 per annum.
Messrs, COLHY & RICH, 9 Bosworth street, Boston, Mass.
Will receive subscriptions and forward the same to the pub-lisher.
Au21

THE CARRIER DOVE. An Illustrated Weekly Journal.

DEVOTED to Spiritualism and Reform. Edited by MRS.
J. SCHLESINGER. DR. L. SCHLESINGER and MRS.
J. SCHLESINGER, Publishers. Each number will contain the Portraits and Biographical Sketches of some of the Prominent Mediums and Spiritual Workers. Also Spirit Pictures by our Artist Mediums, Lectures, Essays, Poems, Spirit McKagos, Editorials, etc.
Terms, 52.50 per year; single copies, 10 conts.
Address all communications to THE CARRIER DOVE, 32 Lilis street, San Francisco, Cal.

La Lumiere.

A JOURNAL devoted to the interest of Spiritualism in all A its aspects. MADAME LUUIE GRANGE, Edder. The ablest writers contribute to its pages.

Terms of Subscription; in advance, per year, \$1.20. In remitting by mail, a Post-office order of Paris, France, to the order of MADAME LUCIE GRANGE, 75, Boulevard Montmorency, Autouil.

PROPHETES ET PROPHETIES, by Hab. BOOK of universal interest and influence. It contains an Historical Relation of Prophecies in Modern Times and Prophetic Spirit Communications. Paper, 12mo, pp. 240. Price 60 cents, postage free. For sale by LA LUMIERE, Paris, France.

Light on the Way. GEO. A. FULLER, Editor. MRS. G. DAVENPORT FULLER; Assistant Editor.

A N EIGHT-PAGE MONTHLY, devoted to the dissemina A tion of Shiritual Knowledge. Terms, 60 cents per year Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Lockout Mountain, Tenn. Jab

The Boston Investigator,

THE oldest reform fournal in publication.
Price, gs. 90 a year,
81.80 for six months,
8 cents per single copy.
Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind.
Address J. P. MENDUM,
Investigator Office,
Paine Memorial,
Ap2 Roston, Mass.

Alcyone Free for Two Months!! A LOYONE is a 20-page paper, treating of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent free for two months to those who enclose it cents in stamps with their address. STAR PUBLISHING CO., 83 Sherman street, Springfield, Mass.

MENTAL EVOLUTION: or, The Process of M. Intellectual Development. By Prop. MICHAEL FAR-ADAY, Now Series. Pamphiot; price is cents. For sale by COLUY & RICH.

UNTIL FURTHER NOTICE. Persons sending DIREOT TO COLBY & MICH, O Bosworth Street, Boston, Mask., \$3.00

lowing Premiumst All New Subscribers, or Old Patrons, on Benewing their Subscriptions

for a year's subscription to the BANNER OF

LIGHT, will be entitled to a choice of the fol-

Banner of Light,

FOLLOWING PREMIUMS BY COMPLYING WITH

A choice of TWO of either of the following named CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of their for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. ISAAC B. BICH, Business Manager or MRS. M. T. SHELHAMER-LONGLEY, Medium for the Banner of Light Public Free Circles.

These Photographs are all from recent sittings, and are finely executed by one of the best photographers in this city. Price for additional Photographs, if desired, 35 cents each.

Or a copy of either of the following Books: Witchcraft of New England Explained by

Modern Spiritualism.

By Allen Putnam, &aq., author of "Bible Marvel Workers," "Naity, a Spirit," "Mesmerism, Spiritualism, Witcherst and Miracle," "Agassiz and Spiritualism," etc.

CONTENTS: PRHFACE. References. Explanatory NoteDefinitions. Mather. And Calep. Cotton Mather.

Robert Calep. Thomas Butchinson's C. W. Upham.

Margaaret Jones. Winthrop's Account of her, etc. Ann

Hibbins. Hutchinson's Account of Ann, etc. Ann Cole.

Hutchinson's Account, etc. Elizabeth Knapp. A Case
of Spiritualism, etc. Morbe Family. Physical Manifestations etc. Goodwin Family. Hutchinson's Account, etc.

Balem Wytcheraft. Occurred at Danvers, etc. Tituha.

Examination of Mer, etc. Sanah Good. Her Examination, etc. Dordas Good. Bites with Spirit Teeth, etc. Sa.

Rah Obbon. Was seen spectrally, etc. Marthla Corry.

Her Character, etc. Giles Corry. His Heroism, etc. ReBecca Nuirse. Was seen as an Apparition, etc. Mary

Easty. Her Examination, etc. Susanna Martin. Her

Examination, etc. Martha Carrier. Examination, etc. Grorge Burroughis. His Susceptibilities and Character,

etc. Sumaary. Number executed. Spirits proved to have

been Enactors of Witchcraft. TipeOonfresors. The Ac
cousing Girles. Ann Putnam's Canfession. The Prosp.

Cuting The Prosp.

Canies Terrandon. Modern Spiritualism.

Spirit Invocations; or, Prayers and Praises

Publicly offered at the Banner of Light Circle-Room Free Meetings, by more than One Hundred Different Spirits, of Various Nationalities and Religions, through the vocal organs of the late Mrs. J. H. Conant. Compiled by Allen Putnam, A. M., author of "Bl-ble Marvel-Workers," "Natry, a Spirit," "Spirit Works Real, but not Miraculous," etc. etc. etc.

lous," etc., etc.

Mr. Putnam has with skillful hand arranged in this wolume, in comprehensive fashlon; many living gems of thought, which are clothed in eloquence of diction, and thrill the prayerful heart with spiritual fervor. From the soulful petitions scattered through its pages, the doubter of Spiritualism's capability to minister to the devotional side of man's nature can draw ample proof that he is in error. The weary of heart will find, in its holy breathings for strength, sent out to a higher power, rest from the cures that so keenly beset the pilgrim in life's highway.

Cloth, pp. 256.

A Romance of Caucasian Captivity; cr, The Federati of Italy.

By G. L. Ditson, M. D. This is a romance of the most exciting character, and full of stirring incidents. The kelerati were a band or association of individuals in Sardinia when it was still an independent kingdom, who were pledged to undying hostility to ultramontanism, and therefore were friends of a constitutional system. It is skillfully converted and constance and the reformance of characters affords constant excitement and pleasure, and its progress among a train of pleasurable incidents is almost like a poetic vision of the tripping of the rosy hours. It will provoke a favorable comparison with some of the most orales of the times.

eription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library

At "Craigie House," Old Cambridge, Mass.

The plate is 24x32 inches. The central figure is that of the Great Poet. He is seated on the right of a circular table, which is strewn with his books and writing materials. The surroundings are harmonious and symmetrical.

This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will until the engraving free to any one sending us \$3.50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1.00. The publisher's trade price for the engraving is \$1.50.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the fol-lowing Pamphlets, or one copy of the beautiful steel engrav-

ingentitled "THE SPIRIT DAUGHTER."

Representing the Spirit of Lizzie Piorence, daughter of Mr. and Mrs. A. L. Hatch, when materialized, veiling her mother, whilst singing one of her favorite songs, in their home, at Astoria, Long Island, N. Y., during 1880 and 1881. Two copies

will be given for one year's subscription:

POST-MORTEM CONFESSIONS: Being Letters written through a mortal's hand by spirits who, when in mortal, were officers of Harvard College; with Comments by Allen Putnam. This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled The Harvard Investigation. Two conies for one year's subscribition, one for six months?

itualism in 1857 miscalice The Harvard Investigation. Two copies for one year's subscription, one for six months'.

AN EPITOME OF SPIRITUALISM AND SPIRIT MAG.
METISM. The above is the title of a pamphlet of over one hundred pages. We know of no one book that gives to the inquirer so good an understanding of the teachings of Spiritualisms at his. It is designed to convey acts to Spiritualists, also to do a missionary work with skeptics and churchmembers. Two copies for one year's subscription, one for six months'.

SUMMARY OF SUBSTANTIALISM; OR, PHILOSOPHY OF KNOWLEDGE. By Jean Story. 12mo, paper, small pica, 11J pages.

DEATH, IN THE LIGHT OF THE HARMONIAL PHI-LOSOPHY. By Mary F, Davis, Paper.

AGASSIZ AND SPIRITUALISM; Involving the investi-gation of Harvard College Professors in 1857. By Allen Putnam.

DANGER SIGNALS; AN ADDRESS ON THE USES AND ABUSES OF MODERN SPIRITUALISM. By Mary F Davis, Paper.

AND ABUSES OF MODERN SPIRITUALISM. By any F. Dayls. Paper.
TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a deir child about the Gun-Rays. Paper.
THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (to the domain of religion and morals) greater than dictation has.
Paper.

Paper.

SERPENT AND SIVA WORSHIP, and Mythology in Control America, Africa and Asia; and the Origin of Serpent Worship. Two Treatises. By Hyde Clark and C. Sianjand Wake, M. A. I. Edited by Alexander Wilder, M. D.

Or/any two of the following Pamphlets: ANSWER TO CHARGES OF BELIEF IN MODERN REYELATIONS, ETC. Given before the Edwards Congregational Church, Boston, by Mr. and Mrs. A. E. Newton. RELIGION OF SPIRITUALISM. By Eugene Crowell,

REVIEW of a Lecture by James Freeman Clarke. SYMBOL SERIES of Three Lectures, by Cora L. V. Tap-

pan.
SOLAR AND SPIRITUAL LIGHT, AND OTHER LEC-TURES, delivered by Cora L. V. Tappan.
SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished Improvisator and Lecturer. By George

INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizzie Doten. Paper. TERMS OF SUBSCRIPTION, IN ADVANCE:

PRICE REDUCED.

Life as it Is in the World Beyond.

The author, in his preface, says: "The assumption is that the author of the letters comprising this little book has become an inhabitant of the world beyond, and that having learned something of its conditions and ways, he communicates to his wife here what he has seen, heard and experienced there."

Paper, pp. 194. Price 26 cents.

For sale by COLDY & RIOH.

BANNER OF LIGHT BOOKSTORE. NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich Publisher and Booksellors, Sloaworth street (fornierly Montgomery Place), corner of Province atreet (fornierly Montgomery Place), corner of Province of Street, Boston, Mass., keep for sale a complete assorthert of Stimitual, Placenessive, Resynmatony and Miscoul Books, a lybedeale and Rich.

Terms Cash—Orlers for Books, to be, sent by Express, must be accompanied by all of at least that cash. When the money forwarded is not sufficient to fix the order, the ball-sace must be paid (O. D. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remised our partons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations tooking to the sale of Books on commission respectfully declined. Any Book published in Eggland or America (not out of print) will be sent by mail of express.

The Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

unications (condensed or otherwise) of correspond Our columns are open for the expression of impor-free thought, but we cannot undertake to enderse the I shades of opinion to which correspondents give u

torance.

We do not peruse anonymous letters and communications. The name and address of the writer are n all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used When newspapers are forwarded which contain matter for our inspection, the sonder will confer a favor by drawing a peticil or ink like around the article he specially desires to call our attention to.

all our attention to:

The When the post-office address of The Banneit is to
de changed, our patrons should give us two weeks' previous
office, and not omit to state their present as well as future address. Notices of Spiritualist Meetings, in order to insura promp insertion, must reach this office on Monday of each week, at THE BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, MARCH 16, 1889.

Entered at the Post-Office, Boston, Mass., as Second-Class

THE BANNER IS ISSUED EVERY THURS DAY MORNING FOR THE WEEK ENDING ON SATURDAY. PUBLICATION OFFICE AND BOOKSTORE

Bosworth St. (formerly Montgomery Place), corner Province Street (Lower Floor). WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. BUSINESS MANAGER.
LUTTER COLBY EDITOR'S
JOHN W. DAY ASSISTANT EDITOR.

Business Letters should be addressed to Isaao I. Bioh, Banner of Light Publishing House, Boston, Mass: Al other letters and communications must be forwarded to LUTHER COLDY. Private letters should invariably be marked "Personal" on the envelope.

Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John

Trial Subscriptions.

For the purpose of leading parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy-in all its various spirits and the needed material support of

THE BANNER OF LIGHT will be mailed by its publishers, Colby & RICH, 9 Bosworth street, Boston, to.

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

50 Cents, A

POSTAGE FREE. Remittances can be made by postal note, or by one-cent postage stamps. .

Volume Sixty-Five.

The numerical title of the new volume of THE BANNER indicated above is an announcement that this paper enters upon its thirtyts present issue. of time is the accepted limit of the average life of a human generation, three generations be ing allowed to a century; and THE BANNER is consequently closing the term of a human gen eration. What it has accomplished as a spiritual agency in that period-long to look at pro spectively, but brief enough when held up in review - time alone will faithfully disclose. though it is in no sense premature to assert that the purpose to which it has been devoted from the beginning has never been swerved from in the smallest degree by considerations of any nature whatever. THE BANNER was, as is well-known around the civilized world, a pioneer in the cause of Modern Spiritualism whether it has come up to the height of its own ideal or not in the performance of its assigned duty, it can say in all sincerity that it has always striven to do faithful service for mortals and spirits, and has ever sought its sole advantage in the good it could do for others.

This newly opened volume of a publication whose name has become as familiar as house. hold words, bearing such venerable numbers on with a false beard and a cane, covered with gauze its front as a distinction that necessarily includes a great many more, confronts a general situation astonishingly different from the one that existed on the date of its origin. It addresses itself to tens of thousands of readers who eagerly await its weekly coming, instead of having to arouse an interest that is thinly scattered here and there, and proclaim a vital truth with whose deep meaning very few are really acquainted. To-day it greets with its inspiring contents men and women who accept spirit communion not merely because of the overwhelming testimony of its phenomena, but on account of the illumination it sheds upon the fundamental truths of mortal existence and the divine economy, and for the undying satisfaction it bestows in clearing up so largely what have always been held to be life's mysteries and contradictions, and in solving problems that are shown to be the despair of theology on the one hand and of science on the other. The light is as that of moonday which now shines upon the world, as compared with that of the morning when Modern Spiritualism dawned.

Without any attempt to depict or describe the wonderful advance made in current thought and the expansion of the common conception of spirit-life and its realities, it is much, and it is enough, to point on this occasion to the rapid change which is confessedly taking place everywhere in people's views of life and its relations; to the visible emancipation of the general mind from its worse than profitless servitude to old opinions, traditional beliefs, and mythological superstitions; to the steady release from naked authority which is the sure result of this enlargement of thought by virtue of a new inspiration; to the increasing insecurity of false and mistaken institutions in consequence of the modification of the general rope. Seventeen persons were present, A

view as to their real value; and to the manifest revival of Joy in the common insture over a prospect that, while it relieves us from no proper responsibility, dispels the thick clouds of gloon that have enveloped our lives from their conscious beginning. The era is one of universal empirication. Even these who persist in hugging their chains cannot wholly escape the influence of the new warmth and

illumination.
Spiritualism came to answer questions that mortals had well nigh despaired of ever having answered. As soon as the welcome syllables of response fell upon their ears; their attention was turned more or less away from the fleeting enticements of the material and the changeable to the revelations of the richer and the only real life which is rightly called the spiritual. It may for some time to come continue to be a contest for supremacy between the material and the spiritual, but it is not doubtful which is to achieve the final triumph. For it is not for the thing made to contest the supremacy with the maker. Spirit is the creator-matter is the creature. The former is the substance—the latter is the shadow. Spiritualism was therefore needed to lift the general mind out of its materialistic tendencies and impart a new inspiration.

We shall witness a hard struggle on the part of materialism, supported by science and indirectly approved by theology, for the controlling place in the future of human affairs and human destiny, and we are prepared for the issue. It is fairly upon us now. Many a one yalks through a thick cloud of mist without knowing anything of his envelopment; in the same way many a one is going into this present cloud of conflict silent but not the less decisive on the part of Spiritualism, without being conscious of what important matters surround him. No matter; let us meet the demands of the moment courageously and lovally in respect to our knowledge and convictions, leaving the guidance and drection wholly to the 'inspired intelligences by whom' we are directed ourselves. Let us, above all, be profoundly grateful for the timeliness with which Spiritualism has interposed its saving and redeeming influence, when the would was threatened with the loss of that one endowment which made it worth the price of a ran-

It is not for professed Spiritualists to doubt or question, much less to falter. They, better than others, can comprehend the situation and properly appreciate its characteristics. - For them it is a new era, the ending of which they cannot and do not desire to foresee. If they would do their part toward the effective spread of the knowledge of the spiritual, that it may hold the material in due subjection instead of being thrust aside by it altogether, they will not fail to employ every channel and sustain every agency through and by which the vital truths comprised in the Spiritual Philosophy are constantly promulgated, explained, defended and enforced. The BANNER OF LIGHT has for all these years been the untiring advocate and exponent of these truths, and will continue to be so long as it has the approval of mortals. The rest of the spiritual press may be left to prefer their own request. THE BAN-NER solicits no favors whatever on its own behalf: it only reminds the great and rapidly increasing community of Spiritualists of its past service, often rendered under the weight of a heavy burden, and appeals to them for their generous sympathy and substantial support, that it may continue its appointed work at this crisis period of the great and holy cause with a high er faith, a more exalted courage, and a larger appreciation and greater efficiency than at any time in its long history.

The Carrie M. Sawyer Episode, Pro and Con.

The alleged exposure of Spiritualism made by the well-known materializing medium, Mrs. Carrie M. Sawyer, in New York, Sunday even ing, Feb. 24th, proves to have been a very tame affair, notwithstanding the enthusiasm with which the opponents of the cause paraded the little that happened and the less that was exposed on that occasion in the daily press. The fact is, the public are beginning to inquire whether there may not be more to question in these pretended "exposures" than in what they claim to expose. The main points of this last "much ado about nothing" in New York are these: Harry Kellar, a professional magi cian, brought upon the stage of Dockstader's Theatre, where he had been entertaining the people for a number of weeks, a new "combi nation troupe," consisting of Mrs. Carrie M Sawyer and himself. Mr. Kellar exhibited a few of the most easily imitated physical phe nomena, then introduced Mrs. Sawyer and her assistant. Of what followed The World of the next morning said:

"With a committee surrounding the cabinet and he house almost darkened, strange forms of men women and children appeared, which, on the lights being suddenly turned, proved to be Mrs. Sawyer, drapery. Then one of the committee entered the cabinet, and the figure of a woman appeared, though the committee insisted that Mrs. Sawyer had not moved. This trick was not explained, and the audience was dissatisfied."

What were the motives that led Mrs. Sawyer to this step we, of course, have no means of determining. That she is a medium for full spirit-form materialization is a well-established fact, as susceptible of proof as that the Fox sisters were mediums for the production of other phenomena, notwithstanding their denial of having been such. For upward of twenty years Mrs. Sawyer has been before the public as a medium, and in the special phase of materialization, probably no medium has been subjected to more crucial test conditions. The first of these of which we have any account was at a séance on the 5th of March, 1874, in Michigan City, Ind. At this, ropes, thread, sealing-wax, hooks and tacks were brought into requisition and skillfully applied. Under such conditions physical demonstrations took place, and while one of the committee was in the cabinet with Mrs. S: fifty-one hands and three faces were shown so plainly that all in the circle (thirty) saw them.

In the spring of 1877 we published an authenticated account of a successful scance for ma terialization held by Mrs. Sawyer, at which a double compartment cabinet was used, she sitting in the rear one, separated from that in front by a wire door, which was locked. In Nevada City, Cal., Oct. 13th, 1880, Mrs. Sawyer held a scance in a private house, under strict test conditions; her person was examined by a committee of ladies, who also made as complete an examination of the room and everything in it. Mrs. S. seated herself in a chair in a recess formed by the chimney, and was bound with a

folded ontestable was drawn by spirit-hands directly across the front of the cabines and close to it. A large number of spirits appeared, walked out of the cabinet and were recognized. Sald the certified statement ... "All these forms seemed to walk directly through the table; it alld not in any apparent manner obstruct or hinder their coming or going."

In addition to the above and much more evi delice furnished by others of the mediumship of Mrs. Sawyer for materialization, we have our own personal experience several times repeated, our confidence in which no sensational exhibition of how such phonomous may be done (though not under the same conditions) can weaken. We do not understand that Mrs. Sawyer at the Kellar Sunday evening show assumed to deny that materialization is a fact, or that she is a medium for its production. It is claimed that her purpose was to exhibit the mainer in which those who are not mediums produce their simulations of genuine phenomena. It is somewhat a matter of surprise that the "combination" did not explain the appearance of a woman outside the cabinet while Mrs. S. was under the surveillance of a committeeman within it. Possibly it may have been the "assistant" referred to as having been introduced at the time Mrs. Sawyer was but if it was, why was not the audience so informed, and not left in doubt, and allowed to go away dissatisfied? . The fact is, nothing was explained. Certain things were done, but how they were done the spectators knew no more when they left that when they came; and they call that in "exposure"!

> MRSI SAWYER'S STATEMENT. PALACE HOTEL, CINCINNATI, Murch 5th, 1889.

To the Editor of the Banner of Light: So many incorrect and exaggerated accounts of what took place on Sunday evening have appeared in the daily papers, that, in justice to myself, I ask for a few lines of your space to explain the real facts.

"I did not go off the stage at Dockstader's to "expose Spiritualism." Spirit manifestations are so ab solutely true that no expose of them is possible; but, unfortunately, there are a number of persons (both men and women) who are palming off pretended spirit manifestations on the public; such manifestations being produced by trickery and fraud, having nothing

spiritual in their nature.
The exhibition on Sunday evening was given to expose the tricks of these impostors and pretended me liums-tricks that are bringing a noble and sacred ause into disrepute. My sole purpose was to benefit the Cause to which I have devoted my life, by show ing the public the way in which these bogus manifestations are produced, thereby enabling them to distinguish the genuine from the fraudulent.

I am to-day, as I have been all my life, a firm believer in Spiritualism. I could hardly be anything else after the manifestations of spirit presence and power that have been given through my own organism for the last

I will further say that I had no hand in putting the ndvertisements in the New York Sunday papers, and positively knew nothing of the advertisements until to ny horror I read them in the papers Sunday morning. have written to all of the papers asking them to make t right, but they do not notice it. Time will bring all things right, I bope.

Hoping you will understand the true position of things, I remain, respectfully, CARRIE M. SAWYER. . P.S.-I amahere on an engagement, but with very different management, and, so far, I have met with love and kindness. My spirit-friends say it has stirred up the people to a knowledge of the fact that the trith is not to be trifled with much longer. With the help of the angel-world I will press on, doing all the good l

G. M. S.

We learn that the change in "management" failure to show the public how the manifestaduced and to duplicate them—which Mr. Kelbut, from what she says above, we judge it to their memory: their works, which live to bless be somewhat different from that which the humanity, glorify it. By what rule of logic, public have been given to understand by arti- then, shall we tread to earth and trample in cles in the daily papers.

We now propose to place before our readers some facts upon which they may judge how far any reliance can be placed upon Mr. Kellar in his allegations regarding Spiritualism. On the evening of Sunday, Feb. 24th, he said to his audience, as reported in The World:

"This medium business is all humbug, and T offer my or all of them \$1,000 for any public charity in this city if I cannot reproduce any new or strange trick they may bring forward."

In 1881-2 Mr. Kellar made a tour of the world as a magician. He was in India at the time Mr. Eglinton was holding séances there:

(From the Indian Daily News, Calcutta, Jan. 26th, 1882.) MR. KELLAR AND THE SPIRITS. To the Editor of the Indian Daily News

Sin-In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a scance with a view of giving an unbiased opinion as to whether, in my capacity of a professional Prestidigitateur. I could give a natural explanation of effects said to be produced by spiritual aid.

I am indebted to the courtesy of Mr. Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I

It is needless to say I went as a skeptic; but I must own that I have come away utterly unable to explain by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief descrip tion of what took place:

I was seated in a brilliantly-lighted room with Mr. Egilhton and Mr. Medgons, We took our places round a common teak-wood table, and after a few minutes the table began to sway violently backward and forward, and I heard noises such as might be produced by some one thumping under the table. I tried to discover the cause of this movement, but was unable to do so. After this Mr. Eglinton produced two common school slates, which I sponged, cleaned and rubbed dry with a towel myself. Mr. Eglinton then handed me a box containing small crumbs of slate-pencil. I selected one of these, and in accordance with Mr. Eglinton's directions, placed it on the surface of one of the slates, placing the other slate over it. I then firmly grasped the two slates at one of the corners Mr. Eglinton then held the other corner, our two free hands being clasped together. The slates were then lowered below the edge of the table, but remained in full view (the room remaining lighted all the time), Instantaneously I heard a scratching noise, as might be produced by writing on a slate. In about fifteen seconds I heard three distinct knocks on the Slate. and I then opened them, and found the following writ-

"My name is Geary. Do n't you remember me? We used to talk of this matter at the St. George's, I know

Having read the above, I remarked that I knew no one by the name of Geary.

We then placed our hands on the table, and Mr Eglinton commenced repeating the alphabet until he came to the letter G. when the table began to shake violently. This process was repeated till the name of Geary was spelt.

After this Mr. Eglinton took a piece of paper and a penell, and with a convulsive movement difficult to describe, he wrote very indistinctly the following words:

I am Alfred Geary, of the Lantern; you know me

Having read this; I suddenly remembered having met both Mr. Cleary and Mr. Bl. Ledger at Capi George's Hotel is the one Tlived at there. Mi, thenry was the editor of the Cape Lantern. I believe he died some three years ago. Mr. St. Ledger was the editor of the Cape Times, and I believe is so still. Without going into details, I may mention that subsequently a number of other messages were written on

before they were used. In respect to the above manifestations I can only say that I do not expect my account of them to gain hernt credence. Forty-eight hours before I should not have believed any one who had described such manifestations under similar of cumstances. I still remain a skeptie as regards Spiritualism, but I repeat my loability to explain or account for what must have been an intelligent force that produced the writing on that slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

Yours, etc., HARRY KELLAR Calcutta, Jan. 25th, 1882.

Mr. Kellar was in this city some years since, and gave an exhibition, a prominent feature of which was what he termed an expose of the Davenport Brothers. Mr. J. W. Cadwell, who had many times tied the Brothers, attended, and being on the Kellar committee undertook o tie Mr. K. in the same manner he had tied the Davenports; but Mr. Cadwell says, "he persistently prevented me from doing so"; that he forced him to tie him in such a way that "It as one of the easiest things in the world to take the right handout of the rope and put it in again in a moment." "He declared himself," says Mr. Cadwell, "to be as secure as the Dayenports used to be, and able to give a satisfactory expose of those 'frauds,' while in fact he was the deceiver instead of those he claimed to expose. At the close of his 'scance' I publicly offered to give, him fifty dollars if he would allow me to tie him as I had the Dayenports and he got loose. He replied that there was not time then, but if I would come in again he would allow me to do so." Mr. Cadwell was present the next night, but Mr. Kellar selected his own committee and gave Mr. C. no opportunity to fulfill his part of the contract, although he occupied a front seat in full view of

In a book shortly to be published by Mr. A. B Richmond, as an appendix to his able and caustic Review of the Seybert Commissioners' Report, will be found a clear explanation of many of the tricks, including the slate-writing performed by Harry Kellar and others of his profession, and claimed to be identical with spirit phenomena. Mr. Kellar has repeatedly been challenged to produce the phenomena under the conditions of mediumship, but failed to accept in every instancè.,

With the personal character of mediums we have nothing to do; our business is with their mediumship. As was said by one of our oldest, best and most efficient mediums on a lecture platform in this city a few Sabbaths since: 'The average class of mediums will compare favorably with persons of any other class of men and women. Character and morality have nothing to do with mediumship: If you wanted to send a message to your mother by telegraph would you stop to ask what the mental or moral condition of the operator was at the time?"

Some of the finest productions in literature and art, prose of the most ennobling character, poetry of the most devotional and spiritually elevating nature, and held in the highest esteem by all mankind who have power to appreciate the good, the beautiful and the true have emanated from the minds of individuals tions that took place at her scances were pro- not one iota better in social life and in their standing as related to a pure and upright manlar insisted she should—a task which hundreds | hood and womanhood, than those whom the of witnesses affirm it is impossible for her to enemies, and, we regret to say, some of the perform. Of the nature of what she intends to friends of Spiritualism condemn without stint do under her new régime we are uninformed; or mercy. But no word of censure tarnishes the dust our sensitives, through whom we receive greater joys and more holy blessings than the world has ever before known?

"With malice toward none, with charity for all." let the ranks of Spiritualism pursue the even tenor of their way, regardless of the treachery of reputed friends and the assaults of avowed enemies, assured that eventually Right will triumph and Truth rule the whole earth."

Dr. F. L. H. Willis

Addressed on Sunday afternoon last the largest audience which has convened in the Spiritual Temple, Boston, (Newbury and Exeter streets,) since its dedication. His lecture, a brief re sumé of which will be found on our eighth page, was attentively listened to, and was worthy of the utmost praise. He also made appreciative reference to the

quiet and harmonious magnetic conditions which pervaded the Temple-speakers therein not being obliged to overcome the untoward influences left by entertainments, etc., of a non-spiritual character, which have to be encountered in the halls where our meetings are mostly held. He spoke of the generosity of Marcellus S. Ayer in erecting this beautiful structure, and hoped the Spiritualists of Boston, as well as elsewhere, would assist him in sustaining the Temple at its present high standard of usefulness.

Notice.

Some years since Dean Clarke published an Anniversary Poem, which met with favor from the public generally. That edition being exhausted, and having a demand for the poem, Mr. Clarke has recently republished it, in connection with a new poem in pamphlet form. This little work sells for ten cents per copy, or one dollar for eleven copies. Sold by the author at 26 West 10th Avenue, Denver, Col.

CAPT. FREEMAN HATCH, formerly of Eastham, passed suddenly to spirit-life early on Sunday morning, March 10th, from his home in Hyde Park, Mass., at the age of 68 years 7 months. His decease was caused by neuralgia of the heart. For some years past he has been' conscientious and able magnetic healer in Boston.

ET Dr. Ira Davenport, father of the celebrated Davenport Brothers, passed to the higher life from his home, in Carleton, Mich., on Saturday, Feb. 23d. The summons came to him suddenly, and his spirit took its flight while sitting in his arm-chair. He had attained the age of seventy-two years...

The spirit-body and its uses are well treated by the Controlling Spirit in an answer to a question in this direction, published on our sixth page. The individual spirit messages on the same page are also worthy of especial attention.

Spirit Phonomena Outside of Spirit. ualion.

We have had occasion several times within the past car to remark upon the multiplicity of spirit phonomena occurring wholly independent of any connection with Spiritualists and their seance-rooms; and to place before our readers instances in support of our statements. Their frequency of late has in no wise diminished.

The Birmingham (Ala.) Age reports one case that resulted in the allenation of a wife from her husband on altogether different grounds from those generally assumed. It has been alleged that Spiritualism has ed to the breaking up of families; in this instance it was the ignorance rather than the knowledge of it that produced that result. About five years ago James Martin was married, and went to reside in an old homestead in Blount County, that had been occupled by several generations of Martins. All passed happly until about one year ago, when Mrs. Martin, naturally timed, heard strange noises at night and saw a white robed figure wandering through the wide halls and capacious rooms. Her husband would not believe her statements, and attributed the noises she heard to rats. Her health and strength began to fail, and she begged her husband to vacate the house. He refused to do so, and finally her relatives and friends folned her in appeals to her husband to give up the old house, but he still refused, when fear of the nightly visits of the spirit overcame love of the husband, and Mrs. Martin refused to live with him again, Martin tried in vain to induce his wife to return, but she refused, and he filed a suit for divorce on the ground of aban-

A-Hampton (Va.) correspondent of the Richmond dispatch says that a lady of that place visiting friends noticed that a vacant chair which no one was touching began to rock, slowly at first, then faster and faster. The idea that it might be an indication of the presence of a spirit being advanced, she asked if a spirit was present, and the chair rapped twice. She then called over the names of several departed. friends, but no responses came until she asked if the spirit was that of a deceased lady friend talling her by name, when the chair rapped again. The writer says that "a number of other questions were asked and answers rapped, and the company were very much mystified and frightened."

A telegram to the New York Herald from Reidsville, N. C., reports the people of that town to be in astate of great excitement, occasioned by an unaccountable sound heard every day in one of the robins of the old Farris House. The writer says:

"A committee of near a hundred citizens tried to solve the mystery. They repaired to the house, deter-mined never to leave without the secret clutched in

their hands.

A few hours after the investigators, who were prepared for every emergency, had ehtered the large, vacant room of the place, and while all were beginning to doubt the authenticity of the alarming reports, one of the party suddenly cried out:

'Hush! There it is!'

An an instant the whole assemblage was silent, for all had heard the noise, a dying, struggling, strangling groan that seemed to proceed from the floor. Three times, at intervals, of from live to ten minutes, these groans were repeated. The investigators

these groans were repeated. The investigators stamped the floor over the mystic spot, and tore up the flooring, only to discover—nothing! And at midnight they left the house none the wiser."

A little knowledge of the facts of Modern Spiritualism would quickly solve the "mystery" attached to the above cases, and not only quiet the perturbed minds of those affected by them, but render the needed aid the invisible instigators of the disturbances are doubtless endeavoring to obtain.

The Berkeley Hall Celebration

Of the Forty-First Anniversary of the Advent of Modern Spiritualism, under the auspices of

The Boston Spiritual Temple. Will be held at that hall, 4 Berkeley street, corner of Tremont, on Sunday and Monday,

March 31st and April 1st, 1889. The exercises will commence each day at

10:30 A. M., 2:30 and 7:30 P. M. The following talent will participate: Speakers: Mrs. R. S. Lillie, Miss Emma J.

Nickerson, Hon. Sidney Dean, (four years a member of Congress, thirty years a Methodist clergyman, now a confirmed Spiritualist,) and Mr. J. Wm. Fletcher (who will give a lecture on Historical Spiritualism, illustrated by quite a number of highly interesting dissolving

Improvised poems will be given by Mrs. Lillie, and others.

Miss Alice M. Black, Miss Cora Foster, Miss Ellen F. Burnett, J. T. Lillie, P. S. Briggs, Frank Crane and J. Edward Wilson will take part in the musical exercises.

Miss Emma J. Nickerson will recite an original poem prepared for the occasion.

The talented elocutionist, Mrs. Marie Rogers, will give recitations; and the graceful young artist, Miss Nellie Rogers, will entertain the audience with recitations and songs; Mrs. Florence K. Rich and Frank C. Algerton, the wonderful boy medium, will furnish tests.

All Right.

The "Doctors' Plot" bill in Maine has been indefinitely postponed by the House of Representatives without a division.

Mr. Justin Jones, the story-writer, who died recently, was accustomed at times to step to his case and set a story in type without having first written it out, composing the entire narrative to the click of the types as they rattled into his stick. This reminds us of the fact that the late Chas. C. Hazewell, when editor of the Nantucket Islander many years ago, reviewed the sovereigns of England in his paper, giving names and dates down to Queen Victoria, without referring to the statistics at all, 'setting up" the matter, column after column, without writing it out. When subsequently connected with the Boston Post, Mr. Hazewell, who was at the time the reviewer of new books after reading them would go to his case and set up his criticisms in a similar manner-seldom taking the time to write them out.

Est Last Saturday's Boston Journal contains this bit of consolation (?) for the "Regulars"

"The reported insanity among the boys of the Soldiers' Orphan School at Butler, Pa., now appears to have been a trick of the boys, who confess that they were shamming. The wise doctors who diagnosed the case and attributed the epidemic to 'imperfect ventilation' are now kicking themselves."

These are the same sort of men who at the present time in Wisconsin, Pennsylvania and Massachusetts are asking that a legal monopoly of all the medical practice of these respective States be handed over to them - whether the patients wish it or not!

It will be seen by the various notices in this issue of THE BANNER that our Spiritual societies intend to celebrate the Anniversary of Modern Spiritualism, March 31st, in a more carnest manner than ever before.

ED It is rumored that a private medium of remarkable power has been developed in Concord, Mass., and that the elite of that cultured place are completely astounded by the phenomena occurring in her presence.

We are sorry to be obliged to state that Mrs. Annie Lord Chamberlain is still very ill at the present time—so much so as to be confined to her bed.

NEWSY NOTES AND PITHY POINTS.

CO As THE BANNER opens another volume this weak, it is in order to call attention, to the fact that this is just the time to subscribe. Priends of the I Cause everywhere should bear in mind that our work is an extremely ardulus as well as exponsive one, and we need all the assistance they can vouchsoft us.

Carriage Manufacturer, Rabcock, of Amesbury, makes his operatives call-whistle talk in an unknown tongue, but which the poet Collins defends in the vil lage press. Now we advise Mr. B. to purchase one of Edison's latest inventions, namely, the "Linguagraph," instead. His machine talks while the steamwhistle shricks.

The Rhode Island Legislature has killed the "medical bill" designed to bar out all but "regulars" from practice. This species of monopoly is plainly opposed to public sentiment, and the sooner the "regulars" come to realize it the better, says the Boston Evening

The poet of the Boston Globe must be a lovesick swain, as he prints nothing but love dittles, "original and selected." Here is a specimen copied from last

And selected. Here is a spotenien copied in Saturday's edition:

A rustic glaince to raise;
Her blue black love locks slipping down To veil the bashful gaze;
In kerchief white and russet gown A dreaming of the painted town;
Half bold and wholly say She lifts her head—her foot she stays As I go by.

Boston wants fast steamers for commercial purposes but so built that they can be converted into men-ofwar in case of emergency.

The feeling in England on the subject of Parnell's vindication and the collapse of the London, Times' case is of course very intense. But it is absurd to judge a whole policy even by so infamous an episode as this, Nevertheless, such is human nature. Beyond all doubt there is an immense reaction in favor of Mr.

The notorious J. E. Briggs, whom this paper has re-peatedly exposed, and who threatened to "knife" us for so doing, was lately on the Pacific coast. We fully agree with the Religio-Philosophical Journal that he should be arrested as a vagrant.

The "Pearl of Pekin" is Messrs. "Rice & Dixey's latest operatic success at the Hollis Theatre, this city. There was a full house last Monday evening, the occasion being the annual, benefit of the Busines Manager, Mr. Charles J. Rich. His friends were present in force, and it was only Mr. Rich's well-known modesty which prevented them from insisting that he should appear before the curtain and address the audience. The foyer was decorated with flowers and evergreens in honor of the occasion, and altogether-it was a night for the beneficiary to remember with . The "Pearl" will hold the boards at the Hollis for the present.

The fall of the Bastile in France was the sunrise of modern constitutional liberty. The fall of old Newgate may be history's announcement of home rule for

It is astonishing to see how easily the voluble ma gician Kellar, by fabulous stories about himself and the Davenport Brothers in Australia years ago, can gull the New York and other daily presses, and thus get himself thoroughly advertised gratuitously!

A busy doctor in Scranton, Penn., sent in a certificate of death to the health officer, and inadvertently placed his name in the space for "cause of death." This is what might be called accidental exactness.

> With conscience clear One has no fear.

We are in receipt of a couple of cabinet photographs of Dr. Dumont C. Dake and wife, of New York City, for which they have our thanks. The doctor is an ex cellent healer, and is deserving of public patronage.

MEANING OF THE VERB "TO DOCTOR."-An M. D. being out a shooting one whole morning without killing anything, his servant begged leave to go over into the next field, for he was sure there were some birds there; "and," adds the man, "if there are, I'll doctor them." "Doctor them," says the master, "what do you mean by that?" "Why, kill them,

There has been quite a stir in Waltham, Mass., recently, over the refusal of a Catholic priest to have a funeral take place in his church because the undertaker is a Protestant.

THE HERALD'S PREDICTIONS.—The indications for Boston and vicinity to-day are cloudy weather, probably with light snow, brisk westerly winds, with but slight changes in temperature. Essentially the same conditions will obtain in all New England, with the temperature slightly lower in the Northeast.—Boston Sunday Herald, March 10th.

. The Herald's "predictions" turned out to be bogus as Sunday last was a beautiful, sunny day. Storguessing in re the weather hereafter. If you don't with any better success than above, some people will think you give a false estimate of your circulation.

A GOSPEL CROWD .- The plous Utica Herald note that biblical names abound in the new adminis tration, to wit? Benjamin, Levi, Elijah, Jeremiah James and John. We hope the bearers of these names will not-all of them, at least-turn out to be "God in-the Constitution" bigots.

A great many people have got rich out of city liaul.

A "NEW VOLUME" PARAGRAPH.-We sent out a lot of letters to our subscribers last week, plainly hinting that we wanted Something. After carefully perusing this item, dear friends, can you not guess what that something is? If so please renew your subscriptions, and thereby deeply oblige us.

"Doctor, I want to thank you for your splendid med-

"It helped you, did it?" asked the M. D#very much

"It helped me wonderfully." "How many bottles did you find it necessary to

"Oh! I didn't take any of it. My uncle took one

bottle, and I'm his sole heir."

That highly cultured and pretentious newspaper, the Boston Evening Transcript, the organ of Boston teatables, is decidedly opposed to the prohibition amend-

Why are railroad cars over bridges like highwaymen? Because they go through 'em! (6 mos.)

Dr. and Mrs. Rogers, who are both excellent mediums, have given up their public sittings, in consequence, they say, of the gross slanders uttered against them by professed Spiritualists. As to the genuineness of their mediumship, we do not hesitate to endorse it in full, as we have had unmistakable evidence to prove the fact.

Ann Throw Pology is getting kicked: She has been putting on too many airs of late,

Rev. Philip H. Moxom, in the Music Hall, this city, last Sunday, began his speech by asking all those who habitually attended church to hold up their hands. About one-half the hands went up. He then asked how many believed the New Testament to be the most valuable guide to a life of morality, when about one-half the hands went up again. In answer to the question, How many believed that every sect should be equal before the law? all hands went up!

It surely cannot be that any law which puts a premium on hypocrisy and deceit, tempts large numhers of men to become habitual law-breakers, and encourages the growth of so many of the meanest of human vices - lying, spying, treachery, and the bearing of false witness - is an educational force in the

right direction. The Ohio Legislature has a bill before it imposing a fine of \$100 upon any doctor who advertises his profession in the newspapers. We know of some doctors who are not likely to be fined under that law.—Fox Lake (Wis.) Representative.

The Forty-First Anniversary.

Adrand Union Celebration of the Forty-First Anniversary of the Advent of Modern Spiritualism

There will be a grand Union Celebration of the An niversary of the Advent of Modern Spiritualism in Parnis Missionial, Hall, Boston, Mass., Sunday morning, afternoon and evening, March 31st, 1880. The exercises will commence at 10:30 A. M. and 2:30

and 7:30 P. M. sharp.
Two of America's most noted mediums, Mrs. Ada Foye, the wonderful ballot test, writing, hearing and seeing medium, and Joseph D. Billes, the celebrated neighborhood" medium, will take part.

John W. Day will furnish an original poem. Miss Lucette Webster, Boston's favorite elecutionist, will givo readings,

Dr. H. B. Storer, Dr. A. H. Richardson, Eben Cobb, John Wetherbee, Thomas Dowling, James R. Cocke, J. B. Hatch, Mrs. A. E. King, Mrs. Mary Thompson and others, will make short specches.

The Irving Quartette in favorite selections. James R. Cocke will give inspirational music. Willis Milligan accompanist.

J. E. HALL, Forthe Committee

The First Spiritualist Ladies' Aid Society. Grand Anniversary Celebration and Relinion, March

list, at 1031 Washington Street. The best speakers and test mediums have been obtained for the day and

Speakers, mediums and the public are invited to this least of reason and flow of soul," Music furnished by Prof. Fisher. Catering by the Society. Services at 10:30 A. M., 2:30 and 7:30 P. M. Admis-

slon to each session, ten cents.

Mrs. Lincoln, Sec'y.

Willimuntic, Ot.

The Porty-First Anniversary of the Advent of Modern Spiritualism will be celebrated in Willimantic at Excelsior Hall, on Saturday and Sunday, March 30th and 31st. 1889. This Association-Convention embraces the State of Connecticut, having been held the past two years in Hartford. It is desirable that all the friends will assist us by their presence, making this one of the most successful conventions ever held in

Programme: Saturday, March 30th, 10:30 -A. M. business meeting; choice of officers. At 2 P. M., address by Mrs. Sarah A. Byrnes, Boston Highlands, followed by a public test scance by Edgar W. Emerson, Manchester, N. H. At '7 P. M., a short address by Mr. Emerson, followed by another test scance.

: Sunday, 31st, at 10 A. M., a general conference, with five and ten minute speeches. 'At 12 M., Children's Lyceum Exercises. At 2 P.M., the Occasional Address by Prof. Peck, of Boston. At 7 P. M., Address

by Prof. W. F. Peck. -Commutation tickets will be supplied if granted on the New England Road.

Trains leave Willimantic every evening, including Sundays, at 5:15, via Middletown, for New York; 8:27, via Hartford and Waterbury, for New York.

G. W. BURNHAM, Pres. J. C. ROBINSON, Sec'y.

Alliance, O.

The Spiritualists of Alliance will hold Anniversary services at the Independent Church, Sunday, March 31st, at 10:30 A. M., 2:30 and 7:30 P. M. Frank T. Ripley, of Boston, will speak at morning services: Conference at 2:30 P.M., at which all are invited to speak; Mr. Ripley will deliver the address at 7:30 P. M., and give tests at the close.

The observance of Anniversary day will conclude with a ball at the People's Theatre on Monday even ing, April 1st.

All the friends in surrounding towns are invited to encourage us with their presence.

Per Order of Committee.

Worcester, Mass. The Forty-First Anniversary will be duly observed March 31st, at Continental Hall, by combined and varied exercises, in which the Lyceum, choir, musicians, lecturer—J. Frank Baxter—and other speak ers will participate.

Newburyport, Mass.

Services will be held by the Spiritualist Society here on Sunday, March 31st, and Monday, April 1st; Dr. F. H. Roscoe, of Providence, being the speaker on the first date, and Mrs. Ada Foye, of San Francisco, officiating on the second. F. H. F.

J. J. Morse in Cleveland, O.

The Cleveland Plain Bealer of March 4th notices at some length the address given the evening previous ir Memorial Hall, by J. J. Morse, upon "One Hundred Years of the People's Rule, and its Lesson to the World." It was one of special interest to Americans He extolled the nation very highly, and claimed that the United States had been largely aided by the spirits of great thinkers. On topics which are much discussed of late, he said:

"Some people say, 'It would be better if the United States had some religion, then it would be a Christian

States had some religion, then it would be a Christian nation."

"Well, look at Spain. It is a Christian country, and do you want to become such a country as Spain? You will find other Christian countries, and you will find them all the same. If you still want to make this a Christian country, you are traiters to all that Washington and your other heroes fought and bled for. Being a progressive nation, you will keep the smallest size of a god out of your Constitution. You may worship any god you wish; that's not the question, but you are simply a citizen of the United States.

"You have the foundation of the greatest ducational system in the world, and whoever tries to make the free public school religious is an enemy of the Republic. Make the school what it is—a source of education, but not a church."

Hon. Sidney Dean

٠,

Of Warren, R. I., will speak next Sunday at 2:30 P. M. in Berkeley Hall, Berkeley street, before the Inde-

pendent Club. Subject: FROM METHODISM TO SPIRITUALISM."

reported verbatim on our first page.

Mr. Dean's position as a clergyman and editor makes him a lecturer whose words are well worth listening to; withal he is a very eloquent speaker. An idea of the sterling value of his discourses may be gained from a perusal of the one which will be found

The THEOSOPHIST, for February gives for its opening article lengthy extracts from one of interest by Madaine Blavatsky in Lucifer, in which she considers the question, "Is Denunciation a Duty?" with remarks upon it by R. H. Following this, some account is given of Colonel Olcott's departure on the 10th of anuary for Japan, whither lie goes at the invitation of the Buddhist community. "Sanskrit," says the opening lines of the next paper, "the most perfect language, in the world, possesses the most perfect phonetic system conceived by human ingenuity," and the writer proceeds to interestingly explain and illustrate it at some length. Of the remaining contents the most notable are, "Modern Magie," "Karma, Heaven, Hell, and Rebirth," and "Theosophy and Spiritualism." Madras, India. For sale by Colby & Rich, 9 Bosworth street, Boston.

A special telegrant to the daily papers announces the development of a young lady sixteen years of age, Miss Annie Stidham, 1323 North Carey street, Baltimore, Md., into "a wonderful spiritual medium." Though her phase of mediumship is not new it is accounted as such by the writer, who says:

"The most remarkable thing about her trances is that in each oneshe assumes the features of her grandmother, who died ten years ago. Just as sobi as she enters a trance her rosy cheeks are replaced by a pinched and haggard appearance, and her voice changes to that of an old woman. While in this condition she converse freely with those about her. Her strength is something wonderful. In the presence of a reporter she successfully resisted the united efforts of three strong men to pull her out of a chair."

Horsford's Acid Phosphate, useful in all forms of Dyspepsia. .

Straight to the Point.

To the Editor of the Hanner of Eight: . Having verified beyond a possibility of doubt the following cure by a well-known practitioner, I send the account to you for publication. It should be made to tell in favor of magnetic healing and against the

the account to you for gublication. It should be made to tell in favor of magnetic healing and agains? the proposed alone held of or old-school practice.

Mr. Daniel E. Kingsbury and his family, consisting of himself, wife; and sone 22 years of age, residing at 50 chestinit street, Cholsea, Mass., are the parties especially interested in this case. The son came home, sick, and wanted a certain dector—not the regular family physician—but an acquaintance, a friend of his, whom he then thought, and stiff thinks, is a competent, well-disposed gentleman, of more than ordinary professional capacity. The father, laving lost children before, and this son being his only child, he cock charge of the case. The father, having lost children before, and this son being his only child, he felt the responsibility, requested tile doctor to be careful, and if there was anything about the case held not fully comprehend to compatitue best physicians that could be found. It was agreed so to do. Not satisfied, and being, perhaps, over-anxious, the father called upon Dr. W. G. Wheeler, who was the family physician for years, stated the case, and asked him to come and see if all was right. The old doctor said that he would like to do so, but could not: it would not be professional until he was asked so to do by the doctor having the case in charge.

The son grey, worse; a council of physicians was held, and the conclusion arrived at was that it was a lepters case; the son must die; he might be dying then; he could not possibly live more than a few hours, probably only a few minutes. The parents in their despite were advised to try Mrs. M. A. Ricker, a healer who resides at No. 2; Parker street, Chelsea. It was the last resort. She tame; said tt was that it was hat the last resort. She tame; said twas the very considered the healing art thirty, years. The above cure was effected the conference of the fatty was preached Spiritualism and practiced the healing art thirty, years. The above cure was effected the conference of the sate of the

First Spiritual Fraternity,

Corner of Exeter and Newbury streets, Boston. The objects of this Society are: (1,) To furnish satsfactory evidence of man's continued existence after death by means of mediumship, the successful exercise of which depends largely upon conditions of appreclation and encouragement amid proper material surroundings. (2.) To maintain a public platform. upon which all questions relative to the physical, mental and spiritual needs of the race may be fully and freely presented by both mortals and spirits. (3.) To conduct a Sunday school for children, wherein they may be made acquainted with the facts of Spiritual ism, and learn how to discharge intelligently the duties which life imposes upon them. (4.) To furnish entertainment, encouragement and instruction, by friendly interchange of thought, for all who choose to assemble at the Wednesday evening Socials. (5.) To establish and maintain an organization, each member of which shall obligate himself to a life of integrity by carefully observing all known physical, mental and spiritual laws; assisting others, to the best of his ability; to an understanding and application of the same

In order to fully carry out these beneficent objects active cooperation, financially and otherwise, is solicited. Therefore those who may feel an interest in the glorious work of promulgating the philosophy and ethics of Modern Spiritualism are cordially requested to correspond with Mr. M. S. Ayer, 189 State street, Boston, Mass.

WASHINGTON, D. C., March 5th, 1889. DEAR MR. EDITOR-I had been expecting you to come to the Inauguration, and provided accordingly; and while we would have been greatly pleased to have taken you by the hand, you lost nothing by not coming, as the weather was about as bad as could bepouring down rain all day yesterday. There never was such a crowd in the city before. The demonstra tions were made in the rain, grand and glorious: but the patriots must have all got wet on the outside and probably not a few ditto on the inside. No bones however, were broken. The Inauguration Day should be set later in the season, and not come off more than every six years instead of four.

JOHN EDWARDS. I remain yours, as ever,

PROGRESSIVE AMESBURY.-The results of the se vere fire of April last having entirely disappeared, the extensive and elegant factories replacing those destroyed (occupied or about to be occupied) will be thrown open for a grand spring opening March 19th, continuing throughout the week, under the auspices of the Board of Trade. In this opening every factory will participate. At this time all the latest styles-will he displayed and the large variety in our quantity of production will be arranged for the inspection of those who may accept a cordial invitation to attend

Springfield, Mass.-We have formed a new organization to be known as The First Spiritual Society ganization to be known as The First Spiritual Society of Springfield. It has received its charter, and the Society officers are: C. I. Leonard, President; T. M. Holcomb, Vice President; J. P. Smith, Secretary. The first annual meeting occurs Wednesday, March 20th, when an an election of permanent officers will take place; but the most important matter coming before the meeting will be the erection of the new chapel; the site upon which it is to be located will then be decided. We have long felt the want of a place of our own to worship in, and before many months we expect to be in- our new quarters. We have had Miss Emma J. Nickerson with us as regular speaker for some time, and she is to remain with us during the months of April and May. She is doing a noble work among us, and we are glad she has come to our city. It is mainly through her indefatigable efforts that so much has been accomplished to further the building of a chapel.

On Sunday last the afternoon and evening services were well attended, and the discourses by Miss Nickerson's guides were filled with wisdom and truth. We predict in the near future that this lady will be acknowledged as one of the most able and foremost in the rainks of our public inspirational speakers. — Much interest is manifested in the work of the Ladies' Aid Society, of which Miss Nickerson is an honorary menber. The weekly meetings are largely attended by the evening's entertainment is enlivened with music, speaking, and recitations of poems or selections by Miss Nickerson, as well as contributions from others. The next assembly will be at the residence of Mr. John Hart, 3 State street, and cordial invitation is extended to all to attend.

J. P. Smith, Secretary. of Springfield. It has received its charter, and the So-

Topoka, Kan. - The Religio-Harmonial Society was addressed Sunday evening March 3d, by Will C. Hodge, at Music Hall. His thene was "The Spiritual Hodge, at Music Hall. His theme was "The Spiritual World: what is it, where is it, and what is the nature of our employment there?" He said the spiritual world was the real world, for without the spirit there could be nothing material. As to when is it, he said as there was no material without there being spirit, the latter was here all around us, within us and a part of us, and that our employments there were akin to those in this world. If the spirit, while in the body, was humanitarian, inventive, artistic, musical, otc., etc., it followed the same thoughts and aspirations after leaving the body as before. He also said that no person lived who did not have spirits surrounding to direct. Like, he said, attracted like.—There were numerous rendings by Mrs. Emma E. Hammon, which in the main were satisfactory.

K. P. Baker.

St. Augustine, Fin.-A. E. Tisdale is meeting with excellent success in this city, lecturing Sundays at 3 and 7 P. M., and doing good work through all the intervening time. Jacksonville, in this State, is just now subject to an excitement occasioned by the sudden development of a young lady as a medium for phenomena which those who see them look upon with startling wonderment, and are mystified at the cause thereof, but which they would quickly learn, if, as says a writer in the Press of March 2d, they would get rid of the bigotry and ignorance which they, like most people possess, and investigate Spiritualism; they will then discover that the young lady is a spirit-medium, and the phenomena that so surprise and bewilder them are produced by spirits to make known their presence and attract public attention to the subject. at 3 and 7 P. M., and doing good work through all the

Salom, Mass.-We were edified at Cate's Hall. on Sunday 3d inst., by Frank C. Algerton, of Chicago, known as the boy medium. It was his first visit here: he was liked so well in the alternoon that our hall was crowded to an overflow in the evening, and many went away who could not get in... MARK DENNETT.

[Mr. Algerton was engaged for Sunday (10th) and a larger hall obtained to accommodate the people.]

"There's something behind this," said the man as he was kicked down the front steps.—The Cartoon.

The Lost Atlantis.

For sumy conturies there has been a tradi-tion of a long lost island called Atjantis.

The Greek geographors located it in the At-lantic Ocean, west of the northwest part of Af-rica and the Pillars of Hereules. The sea-kings of Atlantis are said to have invaded Europe-ing Africa, and to have been defeated by the

rica sild the l'illars of Hereules. The sea-kings of Atlantis are said to have invaded. Europo and Africa, and to have been defeated by the Atlenians.

All the legends agree that it was a vast sland, of inexhaustible resources, and inhabited by a race of superior people. For ages, this island has existed only in legendary lore. But now, when the light of modern research is turned full upon the investigation; behold the lost Atlantis at our very doors.

So the bigoted medical fraternity goes groping about in the dark, seeking for an Atlantis or Esculapius, when if they would investigate they would behold the lost Atlantis at their very door. With their ancient text-book, a case of physic, a paper in their waistcoat giving them licease to practice, experiment and dose with their injurious drugs, cauterize and perform innecessary acts, with no person or laws to hold them accountable, they continue their bigoted, unjustified practice; staring into vacancy, and imagining that they see in themselves an Esculapius.

Wrapped in ancient bigotry, they are crying out against all improvements that have been made in medical science. They denounce any new idea advanced by a layman or an opposition school as a fraud.

Why?

Because humanity will, not be benefited? Not at all, but because their special ism did not make the discovery.

Yet they concede that there is no remedy known to their materia medica that will cure an advanced kidney malady and the diseases arising therefrom—although many of them know from crowning proof that Warner's Safe Cure will—but unscrupulously treat symptoms and call them a disease, when in reality they know they are but symptoms.

A few of the more honest physicians admit that Warner's Safe Cure is a valuable remedy, and a great blessing to mankind, but say, in so many words, when asked why they do not prescribe it, that they cannot, according to their code.

Nevertheless, the world is fast becoming satisfied that the cure for kidney and liver dis-

Nevertheless, the world is fast becoming satisfied that the cure for kidney and liver diseases, in whatever form or condition, has been discovered, and there is no doubt but what Warner's Safe Cure and its fame will live long after such bigotry as we have instanced is dead and buried.

The late eminent physician and writer Dr.

and burled.
The late eminent physician and writer, Dr. J. G. Holland, published in Scribner's Monthly, and showed his opinion of such bigotty, and no doubt was satisfied that Atlantis might possibly be discovered in a transfer with the discovered in the discover

doubt was satisfied that Atlantis might possi-bly be discovered in a proprietary medicine, when he wrote editorially as follows:

"Nevertheless, it is a fact that many of the best proprietary medicines of the day were more successful than many of the physicians, and most of them, it should be remembered, were first discovered or used in actual medical were first discovered or used in actual medical practice. When, however, any shrewd person, knowing their virtue, and foreseeing their pop-ularity, secures and advertises them, then, in the opinion of the bigoted, all virtue went out

Letter from a Veteran.

To the Editor of the Banner of Light: THE BANNER gives gratifying news of the fight now being waged with the medical crusaders against scientific and personal liberty and in favor of despotism. I must say that I read Mr. G. M. Stearns's Argument before the Massachusetts Legislative Committee with delight. It cannot be answered. I wish that our friends, in Pennsylvania had a supply of the paper, as there is a measure before the Legislature of that State conceived in the same described the paper. potic temper which lies at the bottom of all these proscriptive statutes—and the fight is a

these proscriptive statutes—and the fight is a hard one.

Even now medical practice in that State is virtually in the hands of the medical colleges, and they exercise the power intolerantly.

Erie County in New York seems to grow the narrowest bigots of the old school. I believe that they would gladly if they could, stop the revolution of the earth. Some time since a "mind-cure" practitioner lost a patient with pneumonia in Buffalo, and the daily papers of the State were duly notified by the Associated Press of the purpose of having a coroner's inquest. This is an old trick for discrediting "irregulars." I know nothing of the merits of the particular case, but the old-school persecutors may as well walk lightly. Pneumonia is known to be the opprobrium of their practice. They lose pneumonia patients notoriously. They lose pneumonia patients notoriously, forty, fifty, and even sixty per cent. Experiment has shown that persons afflicted with pneumonia, and having no medical treatment whatever, except care, have a far reater

whatever, except care, have a lar greater chance to recover than those who are "regularly" treated.

The general purpose in regard to the medical legislation is to get it through, when possible, without its becoming known! The very daylight is dangerous to the abettors; they prefer, like moles, to work in the dark and by surreptitious means.

Newark, N. J. More "Doctors' Plotting" in New

York. To the Editor of the Banner of Light:

The following paragraph recently appeared in The Banner: "We are informed that the New York doctors sent their lawyer to Albany rocently with a more stringent 'protective' bill in view; but after a survey of the field retired for a season."

On Sunday afternoon, March 3d, I exhibited it to one of our regular M. D.s. He, supposing that I agreed with his side of the question, made this assertion—that within one month an assemblyman from our own District (and he gave me the member's name) would introduce a bill that would shut out all healers of any kind, name or style whatever who had no di-

ploma from a regular college. I hope that such an outrage will never be foisted upon a free people. Yours for liberty, Buffato, N. Y. J. W. DENNIS.

Muffao, N. Y.

M. C. Leslle, 64 South Division street, Buffalo, writes: "The 'regulars' here are about to introduce a bill at Albany, through Representative Andrus of this city, similar to the one brought forward in your State. The bill will be met in committee by Thomas C. Leslie, Mr. Dennis, Dr. Parker, Dr. Matheson, and a number of other prominent Spritualists of Buffalo, with aremonstrance fifty feet long."

Tribute to Mrs. Foye.

To the Editor of the Banner of Light:
At a regular meeting of the Directors of the Spiritualistic Phenomena Association, held in Lyceum Hall, Boston, the following resolution was unanimously passed.

edt

Resolved, That the thanks of this Association be given Mrs.
Ada Foye, of San Francisco, for the carnest manner in which
she has presented the truths of Spiritualism to our people
from this platform; more especially for the ilterary and musical entertainment and test scance which she so kindly tendered the Association on the evening of Feb. 28th. May the
blessing of God and the angel-world follow her all along the
journey of life-ending in a glarious fruitton in that land
where "tests" are not needed to assure us of the reality of

F. A. A. HEATH, Ass't Soc'y.

Albany, N. Y. - Our society has indeed been favored by a number of most excellent speakers and mediums during the present season, and the results begin to be very apparent. In fact, Spiritualism has never been so popular in Albany as at the present

time.
We have organized a Children's Lyceum with the assistance of Prof. W. F. Peck, with a membership of between forty and fifty, and a prosperous future is in

store for it.

Our platform is most ably filled by Mrs. Ida P. A. Whitlock, who is giving us a great deal, of food for thought in foreible and logical lectures. She also is very pleasant and agreeable, and is gaining many friends among our people.

Dr. Chas. Buffum is expected for April; Mrs. Carrio Twing for May; and Mrs. H. S. Lake will close the season with the month of June, With many good wishes for the good BANNEH OF LIGHT, I am, J. W. CHIBH, JR., Sec'y.

King Otho of Bavaria has been attacked by a curl ous malady, his hair having turned white in a single night, while all his physical power has entirely left

Movements of Platform Lecturers.

"Mostces under this signathin mine reach this office by Monday's fillil to insure insertion the same week.]

Mr. and Mrs. C. P. Longley will lecture at Green-wich, Mass., Sunday, March 17th; at Fortsmouth, N. H., March 24th; and at Greenfield, Mass., March 21st. Dr. J. K. Balley spoke at Hainifton, Ill., Jan. 30th, and at Keokuk, 1a.—a reingagement—Sunday, Peb-3d. Since then he has been quite ill. He hopes, how-over, to be able to respond to calls for lecturing by the first of April. Address him, P. O. Box. 123, Scranton, Pant.

Pents.

Bishop A. Beals speaks in New York City the Sundays of March; and in Newburyport, Mass., the first two Sundays of April; would like engagements for the last two. Address for March, 230 West 36th street, New York City.

New York City.

A. E. Tisdale desires engagements for camp-meetings. Societies wishing his services may address him at St. Augustine, Fla., or at his home address, Merrick, Mass.

Mrs. Abbie N. Burnham spoke in the Universalist church, Tyngsboro', Mass., March 10th. Slie can be addressed for engagements at No. 39 Hanson street, Boston. Frank Algerton lectures in Portland, Me., March 17th and 24th; in Brockton, March 27th; in Springfield, March 31st; Berkeley Hall, April 1st. He has the first two Sundays in April and first two in May disengaged. Address Lecture Bureau, 6 Beacon street, Boston, Mass.

street, Boston, Mass.

J. Wm. Fletcher speaks in Providence, R. I., Sundays, morning and evening; in Berkeley Hall, "Historical Spiritualism," illustrated, March 31st; same evening in Providence; April 7th, Brooklyn, N. Y.; 10th, Adelphi Hall, New York City; 11th, Philadelphia; 14th and 15th, Albany, N. Y. Societies en route wishing to secure this illustrated lecture should address 6 Beacon street, Boston, Mass.

Emma Nickerson speaks in New London, Coun., March 31st; Haverhill, Muss., April 1st.

Mrs. H. S. Lake speaks of Lynn, Mass. Sunday.

Mrs. H. S. Lake speaks at Lynn, Mass., Sunday, March 17th. Dr. G. W. Keith's address is 224 N. Tacoma Avenue, Tacoma, W. T.

Mr. Frank T. Ripley—we are informed—is lecturing to large audiences at the Independent Church in Alliance, O. Sunday, March 3d, the church was crowded, and every test was recognized. and every test was recognized.

W. F. Peck will lecture the remaining Sundays of March at Willinantic, Conn., including the Anniversary. During April he will speak in Brockton, Mass., and during May in Philadelphia, He will open the Parkland Camp-Meeting with a two weeks' engagement. Has a few open dates for camp-meeting season. With the exception of Soptember, his time is all engaged up to the 1st of March, 1890. Societies desiring to secure his services must apply soon. Address, William C. Rowen will speak before the Brooklyn. William C. Bowen will speak before the Brooklyn.

Imantic, Conn., care Dumont Kingsley.
William C. Bowen will speak before the Brooklyn,
N. Y., Progressive Spiritual Conference Saturday
evening jeth inst., and Mrs. H. M. Walton will read an
original poem.
Miss Emma J. Nickerson is engaged to speak atNew London, Ct., March 31st; Haverlill, Mass., April
1st; Lynn, April 21st, and as regular speaker for the
First Spiritual Society of Springfield, Mass., until the
last of May.

Bitchburg, Mass.-The First Spiritualist Society of Fitchburg has had the services for the last two Sabbaths of Edgar W. Emerson, of Manchester, N. H., one of the most wonderful test mediums in the country. His controls also answer questions presented by the audience, in a very concise and satisfactory manner. Unfortunately he met with quite a severe accident, which confined him to his bed most of the time, yet his controls lifted him above his physical sufferings while meeting his Sunday engagements. He has drawn the largest audiences of the season, and made many warm friends, who are waiting to welcome him again in the autumn and winter.—Our speakers for the next two Sundays are Austen E. Slimmons, of Woodstock, Vt., and Mrs. E. Clarke Kimball, of Lawrence, Mass. 113 Blossom street. Miss. E. S. LORING, Sec'y. baths of Edgar W. Emerson, of Manchester, N. H.,

"Bright's disease has no symptoms of its own," says Dr. Roberts, of the University of New York City. Additional proof why Warner's Safe Cure cures so many disorders which are only symptoms of kidney disease.

Mississippi Valley.Spiritualist Association—Semi-

Annual Meeting. The regular Semi-Annual Meeting of the friends of Mt. Pleasant Park Camp-Grounds, at Clinton, Iowa, and the Spar Itualists of the Mississippi Valley Association, will be held at Moline, Ill., two days, March 30th and 31st, 1889, at Library

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion each insertion.

Business Cards thirty cents per line, Agate, each insertion.

ach insertion.

Notices in the editorial columns, large type, leaded matter, afty cents per line.

Payments in all cases in advance.

TP Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied by the cut will be one-half price in excess of he regular rates. Electrotypes of pure type matter will not be accepted.
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undirtake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made knowenthat dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Vick Park, Rochester, N. Y. Ja5

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. 13w* Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application.

A positive cure. Mention BANNER OF LIGHT. F9 26w* To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the

price named above to any foreign conbraced in the Universal Postal Union. H. A. Kersey, No. 3 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER of LIGHT and the publications of Colby & Rich during the absence of J. J. Morse

ADVERTISEMENTS.

STOUT PEOPLE.

OBESITY safely cured by one who has been a follow-suffer or. Send stamp for particulars. DR. EDITH BERDAN, 113 Ellison street, Paterson, New Jersey. CANCERS CURED

WITHOUT Knife or Plasters. Tumors and Cataracts absorbed. Eradicated from the system and locality. Harmicks Vegetable Remedies used. Terms reasonable. Distalla V. HOWELL, 618 Tremont street, Boston, Mass. Mhils lw*

BOOKS OF every description bought, sold and exchanged. Wedding, Reception and Visiting Cards handsomely engraved. R. R. HENDERSON, 189 6th Avenue, New York. Mills

A NY. ONE knowing the address of Mrs. Marx Modasters, M.D., Magnetic Healer, would confer a favor by sending to MRS. G. L. DITSON, 6 Hall Place, Albany, N.Y. 3w Miles

WORKS IN GERMAN LANGUAGE,

GIBT ES EIN LEBEN NACH DEM TODE?

DIE PHILOSOPHIE DES GEISTIGEN GEIST, KRAFT, STOFF. Price 50 cents.

STUDIEN UEBER DIE GEISTERWELT. For sale by COLBY & RICH.

Messuge Department.

FREE SPIRITUAL MEETINGS.

These lighly interesting moetings, to which the public is cordinally invited, are held at the Hall of the Bianuar of Light Establishment,

ON TUESDAYS AND KRIDAYS, AT SO'CLOCK P.M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock

MRS. M. T. SHELHAMER-LONGLEY Will occupy the plat-form on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing upon human life in its departments of thought or labor-questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration.

spirit for consideration.

MRS. B. F. SMITH, the excellent test medium, will on
Friday oftenoons under the influence of her guides give decarnated individuals an opportunity to send words of lave
to their carthly friends—which messages are reported at considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive not doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

This our carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

The Natural flowers for our table are gratefully appreciated by our angel visitants, therefore we sollet donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the alter of Spirituality their floral offerings.

offerings.

The Letters of inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

LEWIS B. WILSON, Chairman.

QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held Jan. 1st, 1889. Spirit Invocation.

Spirit Invocation.

Ohi thou Supreme Spirit, we address thee with love, joy and thanksgiving in our hearts. We 'are grateful for the passing seasons, bringing to us such discipline and lessons as we need, such records of work accomplished as will make up the account of our lives. We are grateful, and thank they that the years are ours, and for the events which make up our experience, and bear us onward over the highways of progress, until we learn and understand more of thy laws. Oh! our Father God, may we feet our deep obligations unto thee; may we breathe inspirations from beyond that will quicken our souls, stir our hearts, and make us more mindful of that which it is possible for us to become. May we, oh! Father, with the new year that dawns upon us, come into a greater and deeper understanding of life, and our relationship to thee and to humanity. May we understand, and take it vitally into our lives, that we are brothers and sisters, members of one great family, and that it should be, our pride and pleasure, our duty and our privilege, to extend unto each of thy great family our fraternal sympathy and love, our tender greeting and care, so that we may help send forth a grand chain, which will bind all together and make each heart responsive to the other in tender acts, noble thoughts and deeds. Oh! our Pather, may we indeed do that which will be no war nor discord anywhere, but only that bright joy which springeth from hearts laden with love for each other.

Susic Nickerson White.

I feel so harmonious, so full of love and sympathy and kindly greeting for my friends on earth to-day, it seems as if a ripple of joy flooded my heart and went forth toward those whom

Mr. Chairman, I am invited to speak, because when on earth I was a worker in the spiritual vineyard, and exercised my mediumship for communication between the two worlds.

communication between the two worlds. It has been said, not long since, in private, that I have lost my interest in earthly friends and in mortal life, and also in the cause of Spiritualism, because I have not often communicated in public ways. I frequently come, bringing my influence and such impressions as I can give to those whom I can approach. I wish it understood by every friend that I have not lost any interest which I ever held; on the contrary, all those interests have deepened, have grown and expanded with my spiritual growth, for there is more harmony in my soul to-day than when I passed from the suffering body—a greater sense of the fitness of things, of the adaptation of means to ends, and of the various parts of life's drama—so that I more fully realize what existence and what destiny mean to the

all shadows and reach the heart.

I do not come with any special mission to earth, nor to speak any word, except such as presses upon me, in the conviction that Spiritualism is advancing, step by step, and making its way over every portion of the earth. I have seen something of its clouds and its turmoils, but I do not think our workers should be seriously affected by them. They are necessary, no doubt, in the growth of a great movement, so I am taught by higher spirits. They will bring only endurance and strength to the movement and its advocates, and the cause is slowly bitt surely stepping onward, year after slowly but surely stepping onward, year after year, making its power and its energy felt, and bringing glad immortal tidings to all the world.

So far as mediumship is concerned, I do not see but that it is increasing in power, and doing its faithful work on every side. We have hundreds of mediums whom the spirit-world can use for the demonstration of its truth; they are in private as well as in public, and it seems to me that we on both sides of hife should not only take accurage to press on but feel that not only take courage to press on, but feel that the work is a heaven-appointed one, which must and will be accomplished. If some of its workers and advocates fall by the way; if some are unwise and unfaithful, and step aside from the path of labor or of duty, it matters not; it may be of sorrow and loss to them, and, after all, their places will be filled. I can see, even though I was taken from the body, others have come forward to furnish avenues of communication, and the spirit-world stops not, even though it loses some of its instrumentalities, since it has power to raise up others and to

perform its work.

I send my New Year's greeting and love to all my friends, and wish them to think always that it is well with me—much better than it would have been had I stald longer on earth. for I have learned many lessons and gained some experiences needful to my spirit since I passed from the body. Susie Nickerson White.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By R. G. D.] "We are informed "that only a knowledge of electrical forces and the laws of existence will enable spirits to perceive their own innate powers, and thereby be able to travel or transport themselves by an effort of will." Now why should the absence of this specific knowledge prevent others from traveling in this manner who have the received innate rooter? have the required innate power?

Ans.—Because one possessing hidden powers and qualities of mind or energy must needs understand how to exercise those qualities and energies in order to make them useful to himself and to the would; therefore it may be neand qualities of mind or energy must needs understand how to exercise those qualities and energies in order to make them useful to himself and to the world; therefore it may be necessary for a spirit, bossessing large innate powers of mind, of energy and of will, to understand something of the electrical laws of the universe in order to know how to exercise those powers for useful ends. As one gains in knowledge he quickens in understanding, his soul expands in perception, and so may he be able to realize just what are his hidden possibilities and how far he may develop and bring them forth. He who has large will-force and a capacity for xigorous execution may be able, perhaps, to transport himself from one locality to another by the exertion of his will if he concentrates his thought upon the object in view.

Nevertheless if such a spirit possesses a knowledge of the electrical currents, whither they tend, and how they may operate highlat his passage, he will be able the more thoroughly to assimilate the forces of his own being with those of the atmosphere, and can proceed more clearly and carefully than perhaps he could do without that knowledge.

We must remember the trite but true saying that "knowledge is power." This holds good in every department of life. The man who grasps, information, who investigates and studies, who seeks to know himself and the universe, will certainly come to understand the scope, bent and tendency of his own innate force and ability, and will therefore learn how to execute, to exercise his judgment and his energy for the very best results.

Q.—[By C. A. Whitaker.] If the spiritual body is composed of something, what is the reason that the presence of the spiritual body cannot be perceived by our senses?

that the presence of the spiritual body cannot be perceived by our senses?

A.—The spiritual body is composed of something, and that something is substance made up of various elements, gases and atoms not perceivable to your mundance senses; but there are forces and elements and even substances in the atmosphere all around you, which you cannot perceive by your physical sight, nor handle by yoursense of physical touch; yet science declares and can demonstrate, has done so satisfactorily in many instances through the operations of the law of chemistry, that such substances do exist in the atmosphere, and that they are of weight and of great use in the life of the planet and of humanity. The spirit body, we affirm, is something; it is substance composed of elements, of gases and of atoms, impenetrable so far as your physical touch and sight are concerned, but not impenetrable, not impalpable to the spirit who dwells within that body of which we speak. Thought itself is substance, the emanation from a mind that is operative, sending forth ideas of a tangible character; thus these emanations may be conserved and aggregated together, helping to form that which is a body, substantial though not material so far as your outward senses can discern. In the spiritual realm there are lands and there are places of abode, as well as human beings who fill those places and who traverse those lands, all of which lands and abodes for human beings are tangible, real, substantial things.

The great law of continuity extends forever

things.

The great law of continuity extends forever onward, and life, which is in operation on this planet, does not necessarily cease to exist because its physical manifestations come no more; on the contrary, just because that physical manifestation has ceased, that same mode of life may pass onward, exerting its power more forcibly than it did through the external more forcibly than it did through the external object which you have known and seen. Life and humanity continue ever on, and as it seems to be necessary, at least so far as our sphere of observation and experience goes, for man to have a form through which to express his energy, his mentality, his affectional nature, and indeed, all his wonderful intellectuality and power, so has it been wisely provided by an omnipotent, supreme spirit, that man should have a body which would not only correspond to that human likeness which you see on earth, but which would be well adapted to the ends. to that human likeness which you see on earth, but which would be well adapted to the ends and purposes of existence in the human; therefore the spiritual body—this form of which spirits speak when they return to you—is their own; it is one possessing parts made up of atoms, giving forth emanations and characteristics of its own, and serving as a vehicle of expression, manifesting the force of the indwelling mind, the great intellectual and spiritual nature which manipulates it, which is in reality the man, or the soul itself.

It may be hard for mortals to comprehend how it is possible for a spirit to stand beside

It may be hard for mortals to comprehend how it is possible for a spirit to stand beside them in the form and likeness of a man, possessing members and parts, and yet be unseen by their physical sight; but nevertheless it is so. Could you understand of the wonders of the universe, even such as may be revealed to you by the microscope, that exist as tangible, living and perhaps sentient forms, beings and substances in the atmosphere of the universe, and yet which are unseen and unhandled by the natural sight and touch, unless aided through some such wonderful apparatus as the microscope, you would cease to marvel that a spirit can exist and walk among you, and in form and feature be seen by clairvoyant sight, yet not to be understood or recognized by your physical be understood or recognized by your physical

tion of means to ends, and of the various parts of life's drama—so that I more fully realize what existence and what destiny mean to the human mind and soul.

It is with peace-that I come this afternoon, sending out my magnetism as far as possible to those whom I admire and love. I wish to say that I am not now affected by the changes of earth—those which come into your material lives—except as I may rejoice with you when you are in joy and be sad in sympathy with the sorrow that comes to you. I can now see more clearly, and realize that the golden sun shines above all the clouds, and may in time send its light and warmth down to those who shiver beneath the darkness, because it will penetrate all shadows and reach the heart.

I do not come with any special mission to earth, nor to speak any word, except such as presses upon me, in the conviction that, Spiritual law, that in reality nothing is lost, nothing can be swallowed up and obliterated, that the life, the essence and power of all things remain forever, although the life-essence and power may change their form of manifestation time and again, in order to accomplish greater results and more far-reaching work. We do not know that individuality ever had a beginning; we have no way of learning this

We do not know that individuality ever had a beginning; we have no way of learning this so far as our spiritual progress has gone. We believe that individuality has always existed, because it is, to our mind, a part of the great individuality of life itself, or a part of the Great Supreme Spirit, and therefore it could have had no beginning, and can possibly have no end.

These are questions that finite minds have to grapple with, and yet such as it is very hard to comprehend, because the finite mind has to reach out to the infinite to learn and to question, and it is impossible for the fallible mind of growing humanity at the present time to

of growing humanity at the present time to take up and understand all that belongs to these important subjects. Nevertheless, so far as we can at present learn, it seems to us that individuality has always existed, that it is co-existent with the Eternal, and that every life that is sentient and active, every entity in hu-man form that has manifested itself on this planet or any other, must have sprung from the great individualized and eternal soul, which we call God.

and God.

And then you will say: "In that case, you look upon God as a personality?" No; not in the likeness, having the form, parts and passions of a human being. We look upon God as the great, eternal, omnipresent, omnipotent mind, since wisdom, skill, design, power and intelligence are manifested throughout the intelligence are manifested throughout the universe, and must be comprised in the great, supreme, eternal spirit. And if this be so, then must it be mind, spirit, power. Then individuality is to us something more even than personal identity, something more than the one human being as separated from another; it is the great principle of vital life itself, which animates humanity, and, to our thinking, cannot be swallowed up. It has never been created, and has always existed. This individuality manifests itself through various human beings, in characteristics and tendencies which stamp one as independent of and apart from another, because it is all-powerful in its scope, because it is the living spirit, and therefore can vary itself through infinite ways and manifold places.

We believe, so far as we know anything about the progress of spirits or human beings, that as we advance through grade after grade of spiritual unfoldment, sphere after sphere of expe-rience, our individual powers, our inherent ten-dencies and abilities expand more fully, blos-som out more richly, increase in power, so that in place of becoming less individualized we be-

strength to press on, and learn all that is possible to attali.

Q.—[By Fay.] Through the freaks of Nature do two spirits ever so units as to dwell in the same body through life I And if so, does it change the temperament of such an individual? Will two spirits so united separate before so-called "death"?

the temperament of such an individual? Will two spirits so united separate before so-called "death"?

A.—We have never seen two spirits united as we should judge your correspondent indicates in one body; and yot we have seen two spirits making use of the same body to gain what experience was possible to them if contact with earth. We have seen the birth of a mortal, and one might judge that the little body was possessed only of a single spirit, and yet we have perceived another human spirit so closely stached, magnetically speaking, to the first, and to the infantile form, as to be unable to loosen its hold upon them, and thus the two spirits have come into contact with mortality to gain experience and pass under its discipline. Your correspondent wishes to know, if such is the case, does the contact cease at death? And we reply: In a measure, yes; but two such spirits must be closely attracted together in sympathy and in soul-affinity in order to pass through such an experience as that spoken of; therefore they would not be widely separated, even when death claimed the mortal form which had served them for the time. But in spiritille each would have its own, spiritual body; one would not there, nor dould it, serve the two spirits, since in the higher life every individuality, every entity, must have a vehicle of manifestation for itself. One spirit making use of the body finds itself on entering the other life possessed of a form somewhat resembling that which served it on the earth, and the other spirit, detached from its outward vehicle of manifestation, also finds itself possessed of a body somewhat resembling that which served it on the earth, and tendencies somewhat varied, and each will have opportunity and power to exercise its individual capacities for its own progress and learning. The spirit bedies, however, will perhaps not only serve as modes of manifestation to indwelling montalities, but they will be attracted back into contact with earth, to gather up emanations and magnetic qualities from those eternal life.

Q.—[By a Subscriber, Utica, N. Y.] In a gathering for materialization, is it essential that there should be a large number of persons present, or might the phenomenon occur when there were but one or two beside the medium?

A.—It is not necessary always that a number should be present in a materializing circle, or in a scance of any kind for the manifestation of spirit presence. Numbers do not in every instance make up that degree of power which is essential for such manifestation. Quality is very often, in every department of life and labor, of more account and importance than is guaranteed. of more account and importance than is quantity, and therefore if there be but one or two or three or four harmonious, congenial friends present, those who give out fine magnetic emanations, and who are in harmony with the menations, and who are in harmony with the medium and with the spirit operators, the results of the sitting may prove to be more than satisfactory, because under such conditions the spirit attendants of the circle will be able to conserve their forces, to make the most of all means and ways which are open to them, for manifestation; they will be able to utilize every emanation from their medium and from the sitters and thus, nethers present to out. means and ways which are open to them for manifestation; they will be able to utilize every emanation from their medium and from the spirit body. The spirit body, we claim, is to a large extent evolved from the spirit body that is, as the child comes into of their presence and of their power over material things and elements than they possibly could do in a larger and more mixed assembly. Sometimes it may be necessary to have a large number of persons present, because perhaps from the few who might be gathered there could not be drawn a sufficiency of power to serve the purpose of the snirit way be necessary to have a large number of persons present, because perhaps from the few who might be gathered there could not be drawn a sufficiency of power to serve the purpose of the snirit way be have always. we have always found that where a few har-monious persons have gathered who were earn-est and honest in their investigations, who were strong in physical health, clean in men-tality and spiritual aspiration, there has been furnished the greatest degree of power and the finest opportunity for manifesting, more so, indeed, than when the conditions were other-

Q.—[By L. K.] Would an ordinary electric battery, used by a sensitive person moderately, and at stated intervals, if practiced long enough, have any tendency toward a foundation for mediumship?

A.—Such might be the case, but only experimentation would prove this to be so. We can conceive of certain temperaments or organizations becoming stimulated and active through the operation of the electrical battery, to such a degree as to enable those spirits who attend them to make themselves manifest, after a certain time but investigate the second of the case o tain time, but in ordinary cases the use of the gal-vanic battery or any electrical machine would be of but little service to the spirit-world, bebe of but little service to the spirit-world, be-cause such use generally sets the atoms, parti-cles, elements and organs into vital operation; and it is frequently the case that the spirit-world in its operations upon mediumship re-quires these to be inactive and subservient to its will; therefore, it could only be now and then that mediumship could be stimulated or then that mediumship could be stimulated or developed through the agency of an electrical machine, or battery of any kind, save that which is formed by human beings of positive and negative temperaments, coming in contact together and sitting quietly, with the purpose and desire of receiving manifestations from the spiritual world.

Q.-[By the same.] Are the musical instru-ments in the spirit-world exact counterparts of those we have on earth, and played upon by note? A.—There are musical instruments in the spirit-world that, if materialized into objective spirit-world that, if materialized into objective life on earth, might present an appearance to you similar to some of those instruments which you now employ in evoking musical sounds, but there are in the spirit-world such instruments for evoking music as you have not perhaps dreamed of on earth, and yot from an impression or impulsion of thought concerning which that has come to mortals when in a sensitive condition have been been or brought. sitive condition, have been born or brought forth the musical instruments that you now possess. It would be impossible for us to de-scribe to you those instruments of which we speak, as there is nothing on earth which corresponds to them; yet they have their range of notes; the octave is employed in their construction, and the ascending and descending scale. We believe the time is coming when your own musical instruments are to be highly your own musical instruments are to be highly perfected, far in advance of what they are at the present day, fine as they now appear to you. You probably never will while on earth be able to receive full understanding of those instruments which are employed in the higher fields and worlds of spirit-life by those of a musical character.

development of not only the physical body but of the spirit, while in contact with that material form; therefore in one some the spiritual is an evolution from the material, born out of it, so to speak; raised from it, yet in-advance of and superior to it.

"Why do messages come only from the spiritual?" your correspondent asks. Because it is only from the spiritual that you seek communication. You are versed in knowledge, or should be, concerning this mortal plane, concerning the mental life of man on earth. Undoubtedly by-and-bye you will have so far advanced in learning as to understand how to communicate with each other, even at a distance, without the aid of such appliances as art or mechanics would afford you. It will be so, perhaps, that you can transmit thought from mind to mind, and though one friend should be at the pole and another in an opposite direction, perchance a line of thought may flow from one mind to the other, be received, understood and answered intelligently. However, at this present time the world is dealing largely with that which lies beyond; it desires to know of immortality, to learn the whereabouts of its friends, whither they have gone after laying off the robes of mortal life, what is their condition and occupation, what their homes and how they travel. All these questions and a hundred others are rising in your minds to day and every day, and you wish to understand to what point you will travel when also called to lay, down the physical form. Communication has been established between the two worlds; spirits who have departed this life, so far as the mortal form is concerned, Communication has been established between the two worlds; spirits who have departed this life, so far as the mortal form is concerned, are making themselves known to their friends on earth, giving advice, encouragement and instruction concerning the things of immortality, as well as those of this life, and it seems to be a wise provision, not only in nature but by the Suprence Spirit, that this communication has been established, that you may learn that there is another world, if you wish to do so, evolved from this life or else grown out of it; life and spirit have ever existed, the spiritual world has always had its own place and purpose, and spirit-forms have always been growing, unfolding and manifesting their presence to you as best they can; yet you have never learned the future possibilities of the spirit, what the capacities of spirit-life are, what a wonderful world it is to which you are all tending, and which you shall reach by-and-bye.

Q:-[From the audience.] Will magnetic treatment cure a partial paralysis of the nerve of the

ment cure a partial paralysis of the nerve of the eye?

A.—We should judge that magnetic treatment, properly and skillfully applied, would undoubtedly stimulate the action of the optic nerve, and bring forth good results. It would be necessary, however, to have the healer or operator in perfect harmony with the patient, and to be sure that his or her magnetic forces, especially those which belong to the physical nature, were assimilative with the organism of the patient, that a complete equilibrium might be established between them. In such case the magnetic elements would flow forth from the organism of the healer, and be imparted to that of the patient, stimulating the optic nerve, and bringing to it those elements in which it was deficient at the time of its partial paralysis. There is nothing so good, in our opinion, for the treatment of the paralyzed, especially when the nerve-centres are affected, as fine magnetic healing. Sometimes the application also, of electricity will bring forth beneficial results, because by this means a stimulus may be brought to bear upon the nerve-centres which may be required; but even this, we think, would be best imparted through a magnetic may be required; but even this, we think, would be best imparted through a magnetic healer, taken first by himself, and passing through his hands or form to that of the patient, rather than applied directly to the sufferer.

Q. - [From the audience.] Is the soul generated with the body, or does it have a precisist-

of the child. You see a child expanding into youth and growing on to manhood; at the same time, the spirit body that accompanies it is gaining to itself certain fine emanations which are being cast off through the processes of development, which are essentially of a spiritual character, having nothing to do with those effecte and useless elements or emanations with which the physical body has finished, which of themselves are passing off into the physical atmosphere. Very well; the spirit the physical atmosphere. Very well; the spirit body, then, is in a measure evolved or an outgrowth from the physical, although it gains a great deal from the spiritual atmosphere that it never has gained from the physical body. But the soul is, to our mind, the life-principle, the animating power, the intelligence, so to speak, that we can hardly define by mortal speech, yet which we can grasp in thought as the outgrowth or a part of the Infinite itself, which is indestructible and can have no end. This life-principle, this vital spark of intelligence, of individuality, is not an outgrowth of the physical; it existed before the physical, and will exist long after all the elements of the mortal body have taken upon themselves new forms and powers of manifestation. selves new forms and powers of manifestation. This individuality, this life-principle, this vital This individuality, this life principle, this vital spark of intelligence, to our mind makes up the entire mentality and spirituality of mankind; it is this, also, which animates and governs the spirit body, which expresses itself in energy, in mentality through that body, and manifests itself as a loving, living human being. It knows no end, so far as we understand anything about it, and it could have had no beginning account as a some time produce it expresses. of the great over-soul, the Great out from the great Over-soul, the Great Supreme Intelligence, to animate the personal entity known as a man or a woman.

SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held Feb. 1st, 1889. Simon Trafton.

Good afternoon, mortals. I feel like speak-ing here to you to-day, and I know there are many loved ones that will be anxious to hear

Good atternoon, mortals. I feel like speaking here to you to-day, and I know there are many loved ones that will be anxious to hear from me. I can look now upon your faces, but before I passed away the beauties of earth were closed out from me. Oh! how many times have I heard others speak of the beautiful things of this life, while I was debarred from looking upon them.

I often hear one say: "I cannot hear of late as readily as I did in younger days." Dear friend, all the senses will be given back to you again in the new form: you shall hear and see and feel, and you shall identify each one of the loved ones that have crossed before.

I wish to say to my dear children, my grand-children, that I know they possess a great deal of mediumistic power. My dear child, I see clearly now how much the angels come to you, and give through you to mortals.

I am satisfied with the home that I have in spirit-life, yet through the laws of attraction do I come to earth, to speak of the beauties of spirit-life, and to tell you! can see them all. Oh! how good they were to me before I passed away. Sometimes would they say to me: "Grandfather, what can I do for you?" and so kindly were those words spoken. I was known as a track-master on the Eastern Railroad, and I know I am not forgotten by many in the old offices in Dover, N. H.; and different ones of the connection have looked many times, thinking perhaps I may have spoken.

I have been here before; at the last meeting I was asked to speak, but a spirit being here who was over anxious to send out a few words, I gave way. To-day I am thankful, Mr. Chairman, for this opportunity.

Also to you here in the mortal my prayer is, God speed you all, and I ask his blessing upon all good work. Go on! but I know the people must give out a spirit of harmony as they come here, and that Isn't enough, for while you dwell in the mortal there must be something more, to help pay expenses.

more, to help pay expenses.

Soventy-nine years were given me in this life, and as I looked back it seemed long to me, but now I like to think that all eternity is before fixe, and ine more changes. My dear wife and myself have taken much comfort in feeling we communed with the loved ones who had gone before, and I will say here of spirit return, I did know it—'t was more than a bolie!. I was firm in the faith; I was not ashamed to own it; and I am not going to say here that it gave nie no assurance that I would meet the loved ones. Father, mother, sister, brother, all wait to clasp the lands of those that are permitted to stay awhile longer; old neighbors come, and the hand-shaking, that we enjoy so much in mortal life is only a shadow comparatively with what we enjoy spiritually. I say: Thank the Great Giver of all-good gifts that there is a channel provided for us that we may commune with you of earth. I am Simon Trafton, of Dover, N. H.

George Sanborn.

Although the gentleman who last stepped upon the platform was much older than myself, I knew of him in mortal life, and heard many people speak of him as being deprived of his eyesight.

Many times do I liear spirits say, "I have been here before." We fail many times in the attempt to speak.

As I entered spirit-life, oh! how wonderfully strange everything seemed to me. I heard a voice calling, "George, George!" and as I looked around I saw a dear old uncle that I knew well in the mortal, and as the thought penetrated my spirit, "They are here to meet me," I was not afraid of the change. Still like many mortals I would much rather have staid awhile longer on earth. As I looked on the right and on the left, old friends and neighbors and relatives came around me. I could scarcely understand, really, that I had made the change, it seemed so much like mortal life, only more beautiful, more pure.

I am very glad to be able to give out a few words, for I will acknowledge here there are some connected with us of the relatives who will not even look at The Banner, but through some kind friend it will come to their ears that George has spoken.

Lotten step into the meetings, but not always

some kind friend it will come to their ears that George has spoken.

Lotten stepinto the meetings, but not always expecting to find any one who knows me there. We go partly for our own benefit, the same as it would be with you here.

But a short time ago, when there was a little trouble connected with the Society there in our own place, when we knew they needed so much of the influence from the spirit side, trying in every way to make the hand stronger, did we every way to make the hand stronger, did we come more readily to give out influence. Har-mony is of great service to us as we come into your surroundings.

I shall be remembered in Cincinnati. George

Sanborn.

Joseph Schneider.

Oh! how wonderfully strange it is to me, as I step upon this platform, to think I can control a spirit yet dwelling in the flesh. I must acknowledge that I have got considerable to say, but I cannot say it all at this timer. While dwelling in mortal life I looked wisely, as I thought, to this world's goods, but I let alone the interest of the spirit. I felt, many times, perhaps there was nothing beyond this life.

life.
When I reëntered earth-life and heard them When I reëntered earth-life and heard them talking, I spoke as loud as possible, and tried to make them know I had not gone—that I was alive. Then I touched them, but they paid no attention whatever to me. "Oh!" I said, "why is it, if they are alive, that they do not know I am touching them?" I said to a person that stood near me: "I am here; Joseph is here," Still they paid no attention. Then I said: "I have met Henry T. Blow." They heeded me not. Then I said: "His son John is here." They took no notice of me. I wondered in my own soul if I would ever make mortals know I was not a dead man. You must dered in my own soul if I would ever make mortals know I was not a dead man. You must know, dear mortals, it has been a period of suffering to me. But once since I passed out have I been able to make my friends know I am a live han. A little time since a gentleman kindly took me. by the hand and said. "Come with me to a place where they will print what you say, and it may reach some of your family." For that reason I am here to speak for myself. How grateful I am, Mr. Chairman, that you have open doors here in this hall. It is not very large, but you have many more invisible than visible ones.

it is better we should learn something of the country we are going to. Only one thing is sure with you, and that is the change. No doubt you know it. I knew that, but I could not think there was anything after the breath went out. Oh! how different I feel myself; more than I could in the mortal.

I do think this will reach some of my loving friends—yes, and some of the neighbors that knew me very well. I hope, also, it will reach H. E., and that will be-enough to give. They will know who I mean. Some of the family also will be glad to know I have found the change different from what I thought and more beautiful than I can express to you. I shall be reopgnized. I send these words of greeting to St. Louis, Mo. Joseph Schneider. I thank you, Mr. Chairman, I do n't know how I can repay you. I will ask the angels to bless you, which is the best I can do.

Miss Lizzie Temple.

Miss Lizzle Temple.

I was a member of the Ladies' Aid Society, Mr. Chairman, and I know I am not forgotten; it seems not long to me, since the angel of life came and beckoned me up higher. I hold an interest there yet, in the First Spiritualist Association of this city, and I hope some one will be glad to hear a few words from me, and also to feel that I am interested in the good work. I will ask the angels to come and be with them, that there may be harmony; that words may be spoken at every meeting which may help some mortal to learn of the beautiful beyond.

At the time they called me home dear mother felt she could not part with me. Often the thought welled up in her soul, "Lizzle," why did they take you from me?" It was kind in the dear friends to give her sympathy, but they could not fill the vacant chair. As one and another comes to join the group in spirit-life we extend the hand of welcome, and will lead you to our beautiful home. 'Vhile I am speaking here I see one and

we extend the hand of welcome, and will lead you to our beautiful home.

'Vhile I am speaking here I see one and another spirit walking down the aisle, stepping beside a friend in the audience, and placing a hand upon the forehead, saying: "Look up; we are here; we cannot speak audibly, but we speak to your spirit as it reaches out to us."

I know they will ask if I am as much interested in the society as I was in mortal life. More so, dear friends. You know I was not strong, but I was willing to give of what God strong, but I was willing to give of what God had given me, a mite here and there, and I hold a strong feeling for each one engaged in the good work. Go on there is much for you to do

yet.
Grandma Temple is with me. My name is
Miss Lizzie Temple.

Henry Lawrence.

I only take on this feeling as I come in contact with the earth and with mortals. It is connected with my passing out. I was drowned, they said. Now let me just tell you I suffered

connected with my passing out. I was growned they said. Now let me just tell you I suffered none; it was only, as I might say, like a plassing thought. I know the question has been asked many times, "Do you think he suffered long?" No, no; I merely get the sensation in coming here of the water.

I have much that I wish to say, and that I wish the dear friends to know. Mary is here, too, and desires to be remembered.

I know, Mr. Chairman, that your paper will reach my friends. I am glad that this histitution was started, and I know we in spirit-life appreciate it more than mortals can do. I often look at mortals in this room, who are earnestly watching for loved ones to come, when really their spirit fridnds are right beside them.

I stepped into one of the meetings in New York, and I found so much inharmony that I left them pretty quickly. When you bring inharmony you have fewer spirits with you.

Then we ask you to try hard to bring a harmonious feeling if you wish us to meet with you, and work with you. Now, as I visit one place and another, I find a yast difference in regard to the meetings, that is, in regard to the people who attend them. I find a yast difference in the company from our side that congregates there.

I am happy in my home, but there are strong attractions that draw me to earth a great deal of the time. I passed away at Lake George, N. Y. Joseph also is here. Henry Lawrence.

Lucy Morrill.

I am glad to be able to speak for myself. I have been a silent listener for nearly two years, as near as we can reckon your mortal time: I have been very anxious that they might know I keep my promise. I said, in time I felt I should be able to give out a few words here. Much rather would-we speak in private if we could.

Josiah, do not place me so far away. I come

Josiah, do not place me so far away. I come so near you I can place my hand upon your shoulder, take your hand and walk beside you. You will say: Lucy, you did not believe in this ism when in the mortal form. No, dear husband, I did not know anything of it. You will remember that in my suffering I said: "If spirits come to earth why do they not help me now, when I need them so much?"

I yound on entering spirit-life that they did

now, when I need them so much?"

I found on entering spirit-life that they did assist me more than I gave them credit for. I know not what my suffering might have been had I not had their assistance and influence. To the dear children, to Leila: Remember mother is not far away from you. In the still hours of the night I come close, place my hand upon you, and ask that the angels may be your guardian spirits through life.

I have seen the change that your father has made of late, and I feel that it is for the better. I knew it all. My darling children, I will come to you often. I did not think I should speak so long.

to you often. I did not think I should speak so long.

I want you, Josiah, to learn something of spirit return. Henry has often conversed with you, sometimes by letter, and a little while since, as he came to visit you; I know that the answer came in reply. "I have seen so much fraud practiced Lhave little or no faith in it." I come not to blame, but I wish you to know that I do, of a truth, come to earth. I have been around you, and I have tried in every way to make you know it. At the time Julia Ann sent a message I stood close beside her, thinking perhaps I might speak a few words. I know in South Vernon they have not forgotten me. I see you have made a change to Keene, N. H., which as I said I think will be better in every way.

Keene, N. H., which as I said I think will be better in every way.

I see you going on the train, and sity prayer goes out to the angels to watch over you. How thankful I am to be permitted to speak here for myself. Many times in mortal life we have conversed of these things, but I did not know anything of them to what I have legated since passing to the spirit side. This is no fraud. It is the truth.

Nancy sends greeting to you, but to Henry especially and the children. It is delightful to know that we can come together, walk together, and converse together in spirit-life, and that we are drawn back to you on earth, and can help you so much by influences that we bring.

and can help you so much by influences that we bring.

Loranie is here, and is anxious to send a few words to the loving ones and to father. We have seen that the sands of life are fast running out, and one and a nother has been anxious to send a few words to him, thinking it might help him a liftle before passing over. You may say to me: "Your father does not believe anything of your coming." There I must differ with you. He believes a little, but keeps it closely; and what Thornton has been learning by Julia Ann coming to him has been all the by Julia Ann coming to him has been all the world to him. Now he feels he can throw off the mantle of flesh and be ready and willing to go to meet the loved ones just beyond the veil. Dear husband, let me ask you once again to learn sometling of this when the opportunity is given you. My husband and children dwell in Keene, N. H. Lucy Morrill.

SPIRIT MESSAGES

TQ BE PUBLISHED NEXT WEEK.

Feb. 1.—Capt. Enoch Harrington: Carrie A. Richardson;
Katle Biddlegon; Durham Ollver; Minnie Eames; Olive
Worthington; Eva Armstrong.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dutes will appear in due course.

March 1.—George W. Plerce; Jane T. Adams; Charles Edmonds; Noah Gloyed; Clara Wellington; John Mutter; Mary A. Evanis; Ebenezer Gunnison; Cora Bridges; John Moore; Effe Stiles; Zilpha Stiles.

Vermont Spiritualist Convention.

Vermont Spiritualist Convention.

To the Editor of the Banner of Light:

Agreeable to a call issued by the Board of Managers, the Spiritualists of Vermont held their quarterly convention in Hammond Hall, Ludiov, Feb. 16th, 16th and 17th. At 2 o'clock of the opening day, those assembled were called to order by the President, Lucius Webb, of East Granville. Introductory remarks were made by Mrs. A. W. Crossett, and tests given by Mrs. G. B. Howard, of East Wallingford, the names given being—Francis Eawyer, Mrs. Dickerson, Susie Wiley, Frank Reed. Remarks from Mrs. Warner, President Webb, Mr. Davis, of Rockingham, and others, closed the session.

the session.

Evening.—President Webb in the chair. Music by the choir. Conference opened by Mrs. Crossett. Mrs. Howard gave the following names: Augusta Simonds, Osman Emery, Emily P. Dudley, Emeling Parker.

— Adams, Snow boys (who were drowned). Remarks by Janus Crossett and Mr. Webb, and an inspirational posmetry Mrs. Crossett.

Adams, Snow boys (who were drowned). Remarks by Janus Crossett and Mr. Webb, and arrinspirational poem by Mrs. Crossett.

SATURDAY, FEB. 16TH.

Morning.—A. F. Hubbard, of Tyson, made excellent remarks. After singing by the choir, Mrs. Crossett was introduced, and commenced her remarks by saying "The grandest songs ever written, and the grandest sermons ever preached, were not sectarian?" It was a lecture replete with beautiful thoughts for the children of earth. After music the meeting adjourned to the afternoon.

Afternoon.—Vice-President E. A. Smith in the chair. The conference hour was taken up by the Secretary. Music by the choir. Mrs. S. A. Wiley gave one of her most beautiful addresses.

Evening.—The President in the chair. Conference opened by Dr. E. A. Smith, of Brandon, followed by A. F. Hubbard, and others. Mrs. Howard, entranced, gave the following names, and described each of the individual spirits named: Abraham Smith, Proctorsville; Hugh, Cramton, Tinmouth; John Whmarth, Clarendon; Mrs. Lucia Wilmarth, Clarendon; James McConnell, Rutland; Julius Hart, Danby; Oscar Robinson, Rutland; Clara Parker, Reading; Dr. Eddy, Chester; Mamie Flint, Randolph; Sarah Vinton; Abner Wade, Alice Dow Merrill, Tyson; Neilie Scott, Tyson; Lines Valentine (for Barker Valentine, of Ludlow—"He can be greatly benefited by seeking the proper remedies"); Lydal Spaulding-Pratt, Shrowsbury; Lucy Spaulding, Bridgewater: Ora and Julia Gillingham, Woodstock; Erastus Guernsey; David Holden; Wolcott Chaffee, with a message of love and good will to President Webb. The choir sang "Nearer, My God, to Thee," after which Fannie Davis Smith, the speaker of the ovening, gave an address that was deeply enjoyed by all present.

Morning.—President Webb in the chair. Conter-

to Thee," after which Famile Davis Smith, the speaker of the evening, gave an address that was deeply enjoyed by all present;

BUNDAY, FEB. 17TH.

Morning.—President Webb in the chair. Conference was addressed by Mrs. Crossett, L. O. Weeks, Mr. Webb and others. We then listened with pleasure to a fine address: by Mrs. Crossett, and one on "Natural Religion." by Bro. Hubbard.

Afternoon.—Remarks by H. E. Ober, A. F. Hubbard and Dr. Smith. Singing by the choir. Mrs. Witey then gave us an interesting and lighly instructive locture on "The Cure of the Soul." It was grand. After most. Wish Mrs. Howard gave these names: Dellia Cox. Springfield; Sarah Bates Tower. Rutland; Ella Spaulding, Cavendish; Hattle Roblison, Belliaovs. Falls; Sarah Black, Plymouth; Charles Headle, Plymouth; Nathanlel Roundy; Nathan Lamb and Mary Lamb, Bridgewater; Ida Gates; Mrs. O. H. Hadley; a lady burned to death at Forestdale; Elsie Edgerton, South Wallingford; Rebecca Locke, Danby; Willie Hazen, Chester; Louella Mather, Chester; Walter, Emeline and Ellen Wright; Callsta Works, Cavendish; Dr. Palmer, Ludlow.

Evening.—The closing session was one of great interesting conference was participated in by A. F. Hubbard, Dr. Smith, President Webb, and others. After singing, Mrs. Smith, of Brandon, held the large audience almost spellbound by her eloquence and logic; a fitting discourse with which to close the three days' convention.

The Secretary presented the usual resolutions of thanks, thanking Landlord Warner and lady, and assistants at the Ludlow House, the singers and speakers, the good people of Ludlow, and especially the officials of the Central Vermont Raitroad for the usual courtesy of fare one way. After accepting these resolutions by a unanimous vote, the convention adjourned. Respectfully.

Proctorsville, Vt., Feb. 10th, 1889.

The only female adderman in the world is said to be

The only female alderman in the world is said to be Miss Cons, a member of the London Board. She is said to be a remarkable woman, very philanthropic and intelligent.

Advertisements.

A Favorable Opportunity.

For Qure of Discusses of the Human System, by the Magnetic and Universal Healing Troutment, or Mind, or Spirit for for Heirit Messauges, or Advice About Business, &c.

To be sent to Order, by Letter, Any Distance, Address,

DR. G. A. PEIRCE,

P. O. Hox 1105, Lewiston, Maine.

P. O. Hox 1105, Lewiston, Maine.

FOR A THIAL, consisting of a Diagnosis of the Person of the Advise and remedies, and a package spirite magnetized medicated powerful curative Healing Fapers, which may be all will need to cure. Enclose with Order lock patient's hair or recent writing, statement of ago, sex, full name, residence, description of limeas, and \$1.00; or for a more full treatment, \$2.00; or Zer either a. Brief Written Spirits Message, or advice about Husiness of other saction, only 30 cents.

July 2012 - 20 cents.

DR. F. L. H. WILLIS

May be Addressed until further notice, No. 46 Avenue B, Vick Park, Rochester, N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease psycliometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes:

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practica when all others had failed. All letters must contain a return postage stamp.

Send for Circulars, with References and Terms.



DR. J. R. NEWTON

STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G., New York City. Jab

SOUL READING,

Or Psychometrical Delineation of Character Or Psychometrical Delinention of Character.

M. Rs. A. B., SEVERANCE would respectfully announce
to the public that those who wish, and will visit her in
person, or send their autograph or lock of hair, she will give
an accurate description of their leading traits of character
and peculiarities of disposition; marked changes in past
and fature life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to
be successful; the physical and mental adaptation of those
intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 2-cent stamps.

Address,
MRS. A. B. SEVERANCE.
Centre street, between Church and Prairie streets,
Office of the control of the co

Melted Pebble Spectacles RESTORE lost vision. My Clairvoyant Method of fitting the eyes never falls. Sent by mail for \$1.10. State age, and how long you have worn glasses. Or send a 2c. stamp for directions. Address B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. Mhis

ASTONISHING OFFER. SEND three 2-cext stamps, lock of hair, age, sex, one lead-ling symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSOM, Maquoketa, Iowa. Jal? 13w*

MACNETIC PAPER.

Dr. J. WILBUR, Magnetic Physician, is permanently located at Burlington, Racine Co., Wis. Wonderful cure performed by Magnetic Paper; sent by mail, price \$1.00.

Sealed Letters Answered BY MRS. ELIZA A. MARTIN, Oxford, Mass. Terms \$1.00 and two 2-cent stamps. 4w* F23.

SEALED LETTERS.

ELEANOR MARTIN now makes specialty of business 55.00. Pall Spiritual Measage, \$2.00. 13 Lane Avenue. Columbus, Obio. Register all letters. 4w Mh9 MRS. JENNIE OROSSE.

THE great Test Medlum and Chairvoyant, will give whole alter the Medlum and Chairvoyant, will give whole swered for 60 cents and stamp. Disease a specialty. Address West Garland, Me. 2w* Mhl6

NEW MUSIC.

BY C. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music'by C. P. Longley. Price 25 cents. "WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents. cents.

"HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer, Music by C. P. Longley. Price 25 cents.

"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Long-ley. Price 25 cents.

"GOD, HOME AND NATIVE LAND." A National Temperance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

Payaon Longiey. Trice o cents.		
Beautiful Home of the Soul		
Come in thy Beauty, Angel of Light	25	44
I am Going to my Home	25	- 44
In Heaven We'll Know Our Own	25	64
Lovo's Golden Chain	25	. "
Our Beautiful Home Over There	25	64
The City Just Over the Hill.	25	44
The Golden Gates are Left Ajar	25	"
Two Little Shoes and a Ringlet of Hair		
We'll All Meet Again in the Morning Land		
We il Mit breet want in the mothing rand	40	44
Our Beautiful Home Above	20	
We're coming, Sister Mary	25	7,
Gathering Flowers in Heaven	25	
Who Sings My Child to Sleep?	25	"
l'Ohl Come, for my Poor Heart is Breaking	25	**
Once it was Only Soft Blue Eyes	25	44
The above songs are in Sheet Music. Sing	ie	conte
25 cents; 6 copies for \$1.00.		1/44
The deliter of polyter for parties		

The Writing Planchette.

CIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is fumished complete with box, pencil and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Wheels, 60 cents, securely nacked in a box, and sent by unall, postage free.

NOTICE TO RESIDENTS OK CANADA AND THE PROVINCES—Under existing loostal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but hust be forwarded by express only, at the purchaser's expense.

For sale by COLBY & RICH.

"Glad Tidings of Immortality."

The Ly executed lithographs bearing the above title have been received by us. The size is 224x283. The principal figure is a female, evidently designed to represent a materialized spirit, crowned with a wreath of flowers, and bearing a long band of them in her left hand, while in her right is a scroll hiseribed with the words "Message of Love." Over her head are three stars. The drapery on each side appears to be the curtains of a cabinet, between which she stands in an exceedingly graceful plosition, suggestive of tile line, "A thing of beauty is a joy forever." From above a ray of light radiates over the entire form. Vignette likenesses of Mrs. Brigham, Mrs. Richmond, Mrs. Lillie and Mrs. Britten, and Messrs. Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shobe, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy.

For sale by COLBY & RICH. Price 50 cents. For sale by COLBY & RICH.

STELLAR SCIENCE.

I the place and date of their birth (giving sex) and 25 cents, money or stamps.

I will write Blographical and Predictive Letters (from the above data). Also device upon any matter, in answer to questions, in accordance with my understanding of the science, for a fee of \$1; Consultation fee \$1; at office, 206 Tremon street. mont street.

Nativities written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 1664, Boston, Mass.

Jyle

PATENT OFFICE,

Mediums in Boston.

JAMES R. COCKE,

Developing and Business Medium. ALSO

Clairvoyant Physician, No. 1581 Washington Stroot.

(Third door south of Rutland street.)

Bittings daily from 9 A. M. till 8 P. M. Price \$1.00. Unequalled Advantages.

DR. COOKE gives special inducements for Medical as Magnetic Treatment by the month.

Development of Mediumship a Specialty. SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE. CIROLES.

Bunday, at 11 A.M., for Development and Tests. At 8 P. M. for Psychometry and Tests. Thursday evening, at 7:30, for Development.

W. FLETCHER,

Trance and Medical MEDIUM,

6 BEACON STREET. BOSTON, MASS.

Answers Letters.

160 . HATTIE C. STAFFORD

WHIL give scances at No. 55 Butland street Sundays, Thursdays and Saturdays at 2:30 P. M.; also Sundays and Wednesdays at 8 P. M. GEORGE T. ALBRO, MANAGER.

C.E. WATKINS, 107 Falmouth Street, Boston,

MEDIUM FOR Diagnosing Disease a specialty,
Jab Take Back Bay Cars.

FRED A. HEATH,

THE BLIND MEDIUM; will give Readings by Letter, giving future business prospects and other items of interest. Enclose 81.09, lock of hair and stamp. Address 27 Lawrence street, Charlestown, Mass. 2w Mil6/

Mrs. Jennie K. D. Conant, OF SCOTLAND, Business Psychometrist and Trance Test Medium. Sittings daily from 10 A. M. to 4 P. M. Circles every Sunday and Tuesday ovening at 7:30, also Friday afternoon at 2:30. 20 Bennot street, Boston. 1w*. Mhi6

MISS A. PEABODY, DUSINESS, Test and Developing Medium. Sittings daily. Circles Monday, Thursday evenings, and Tuesday at Jornoons at 3 o'clock. Six Developing Sittings for \$4.00. I Bennet street, corner Washington, Boston. Lw Mhi6

MRS. H. W. CUSHMAN,

MUSICAL, Test, Business and Writing Medium. Circles Monday, 7:30 P. M.; Thursday, 7:30 P. M. Six questions answered by mail for \$5.00 and stamp. Examination by lock of hair, \$1.00. 212 Main street, Charlestown. tf 020 Mrs. Florence K. Rich,

TRANCE and Business Medium. Also letters answered from lock of hair or photo. Sittings and Answers to letters, 82.00. Circles Bunday evenings. Parlors 38 Evans House, 175 Tremont street, Boston. lw* Mhi6 MISS HELEN A. SLOAN,

M AGNETIC Physician. Vanor and Medicated Baths, Celebrated "Acid Cure." Office hours from 9-A, M. to 8 P. M. 171 Tremont street, corner Mason street, Boston. Mh2

MRS. E. B. STRATTON, WRITING MEDIUM, Hotel Garfield, Suite 4, West Rut land Square. Boston. 2w* Mh 9 A. line street, cradicates disease with his healing of when medicine falls. Hours to 4, other times will visit the sick. For 18 years he has had signal success in cures with his powerful Spirit-Magnesized Paper; 2 packages by mail, \$1.00. Jab

Massage and Magnetic Treatments FOR Rheumatism, Neuralgia, Poor Circulation and lov Vitality, MRS. J. FOLLANSBEE GOOLD, No. 616 Tre mont street, near Dartmouth street, Boston. 6wf F9

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic Treatment. 43 Winter street, Boston, Mh9 5w*

MISS L. E. SMITH, OPIRIT Communications, tests and business. Circles Tues day and Friday, 8 r. M. 14 Union Park street, Boston. Millo.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN and Test Medium, removed to No. 16 Boylston street, near Tremont (one flight).

MRS. A. FORRESTER

WILL give Trance Sittings daily, also Magnetic Treat ment from 10 A. M. to 5 P. M. 181 Shawmut Avenue one flight. Boston. Do not ring. 4w Mhl6 Spiritual Sittings Daily.

CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Rendlings given by letter from photos for \$1.00. MISS E. JOHNS. 136 Chandler street, Boston. iw Mil6 Mrs. A. E. Cunningham, MEDICAL, BUSINESS AND TEST MEDIUM, 459 Tre-mont street, Boston, Private Sittings daily. Will an-swer calls for Platform Tests. 4w* Mh2

MRS. H. B. FAY

WILL held Seances Thursdays at 2:30 P. M., Saturdays and Sundays at 8 P. M., commencing Jan, 31st. Seats limited. 62 West Newton streat, Boston. 4w* • Mh2 MRS.*K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, come Shayanti Avenue, Magnetic and Magnetic Advances and Magnetic Advance

MRS. H. D. CHARMAN, MEDICAL Clairvoyant, Magneticand Massage Treatmen ONice 44 Tremont street, Boston. 13w Ja28

MRS. HATTIE YOUNG,

TRANCE and Business Medium, 22 Winter street, Room 16, Boston. Mh9 MRS. DR. JULIA CRAFTS SMITH gives medical examinations free every Thursday from 9 to Office, Hotel "Cabe," 8 Appleton street, Boston.

MISS L. BARNICOAT, Lecturer, Test, Medical and Magnetic Medium. 175 Tremont street, Beston.

MRS. M. W. LESLIE, Test and Business Medium. Private sittings and communications by letter, Mh2. MRS. J. C. EWELL, Magnetic and Inspirational Medium, 1666 Washington street, Boston.

Mh2

A DESCRIPTION OF THE PROPERTY OF TH

MRS. J. M. CARPENTER, 181 Warren Ave

DR. A. H. RICHARDSON, Magnetic Healer Waverly House, Charlestown. DR. W. S. ELDRIDGE, Magnetic Healer.

J. A. SHELHAMER, MAGNETIC HEALER.

Office 8 1/2 Bosworth Street, (Room 5,) Boston, Mass, 28 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS, SOLICITORS.

BROWN BROTHERS have had a professional experience of afficency ears. Send for pamphlet of instructions.

Apil

DIACNOSIS FREE.

SEND two 2-c. stamps, lock of hair, name in full, age and Sex, and I will give you a CLATRYOVANT DIAGNOSIS of Note and Kidney, or Strengthening and Southing I'lls, 20 cents per box, or five boxes for filed.

Office how, when the furnished L. Magnetized Paper 31.00 per package. Healing by rubbing and laying on of hands. Particles wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspace itic, Liver and Kidney, or Strengthening and Southing I'lls, 20 cents per box, or five boxes for filed.

Office hows for their homes, as deason. Specialite: Rhoumatian, Nouralgin, Lung, Liver and Kidney compilates. And Paper 31.00 per package. Healing by rubbing and slying on of hands. Particles wishing consultation by letter must be particular to five and Kidney, or Strengthening and Southing I'lls, 20 cents per box, or five boxes for filed.

Office hours for MASS.,

WILL treat patients at his office for and treats all kinds of discass. Specialite: Rhoumatian, Nouralgin, Lung, Liver and Kidney compilates, and all Norvous Disorders. Consultation prescription and Advice, 82.00. Moderato rates for Medicines, when furnished L. Magnetized Paper 31.00 per package. Healing by rubbing and slying on of hands. Particles wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspace it, Liver and Kidney, or Strengthening and Southing I'lls, 20 cents for box, or five boxes for filed.

Office hours for the first particular to suitation, prescription and advice, 82.00. Moderato rates for Medicines, when furnished L. Magnetized Paper 31.00 per package. Healing by rubbing and slaving of hands. Particular to suitation, prescription and advice, 82.00. Moderato rates for Medicines, when furnished L. Magnetized Paper 31.00 per package

Miscelluneous.



THESE Insoles warm the whole body, keep the vital forces up, magnetize the tron in the blood, and cause a feeling of warmth and comfort over the whole body. If no other result was produced than to insulate the body from the wot, cold earth, the Insoles would be invaluable. In many cases the Insoles alone will cure Rheumathm, Neuralgia and Swelling of the Limbs. \$1.00 a patr, or three pairs for \$2.00, to any address by mail. Send stamps or currency in letter, stating size of body of shoe, and we will send free by mail to any part of the world. Send for our book, "A PLAIN ROAD TO HEALTH." Free to any address.

CHIOA GO MAGNETIO SHIELD COMPANY,

CHICAGO MAGNETIC SHIELD COMPANY;

Gray Hair Restored in Three Days TO its original color, free from all poison. Stops the hair from coming out, and makes it grow. Powders to make tently ounces postpaid on receipt of Si. No trouble to make. 2-cent stamps taken. Send for circular. Address MRS. A. CONNELLY, 1133 Vine street, Philadelphia, Pa. Mh9

A LIBERAL OFFER,

Y'A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 2ct. stamps, lock of hair, name, age and sex We will diagnose your case FIRE by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass, F9 13w*

A Monthly Magazine of Natural Science, defining Natural Law and recording the progress of Mental Science, 81.50 per annum; 15c. single copy. Address CREELEY, Dorchester, Mass. F23

The Only R UPTURE BEMENY that will cure R UPTURE is electricity. Is the only genuine Electric Truss in the world. Scaled Pamphlets 4c. M. E. T. Co., 704 Sacramento St., San Francisco, Cal. D8 RPHANED OR NEEDY CHILDREN OF SPIRITUALISTS. Having seen the needs of helpless and dependent children, I would receive two girls into my home, teach them all branches of housework, attend common home culture, etc. Ladies (Spiritualists) to advise. Humane officer to protect. Funds solicited. Receipts exchanged. Address MRS. E. M. GRIFFIN, Suffield, Comn. Mb9 2wt

GARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrif, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Soro Throat, Hoarseness, Influenza, Bronchitts, and Indianimation of the Lungs. It is free from all oplates and the cough of the Cough o Inflammation of the Lungs. It is free from all opinies and minerals, or any other liquirlous ingredient; and is therefore harmless in all cases; likewise palatable and beneficial negulating and strengthening the system; and as a. BLOOD PULLFIER IS TRULY UNRIVALLED. A. box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DE. M. H. GARLAND, 488 Broadway, Chelsea, Mass.

Price, per box (one-fourth pound), 25 cents, postage free. For sale by COLBY & RICH.

THE BOOK OF LIFE." By Dr. Sivartha. 420 pages.

The enormous demand for this book last season, and the frequent calls for it the last six month, have ledu us to offer it again-free of charge to each person who sends \$1 in payment of one year's subscription to alterating and Home, for a limited time, until the edition is exhausted. Those who did not send in time to sective it last winted now have another opportunity, which will probably be winted as before the close of the year.

Health and Flome

Is now in its sixteenth year. It is individe light page, forty-commit Monthly Journal, and by doyn of the health of the family and the comfort of the home. It is individed the health of the family and the comfort of the home. It is without doubt, the leading Health Journal of the of high of the health of the family and have been made since the or in the leading Health Journal of the individual of the nature of man have been made since the or in the published his famous "Constitution of Mag." In the standard of the Early Races of Men and the Seven Christiations, the first clear and attractive statement of the indure mechanism of the brain and mind; the philosophy, "mind-radius and mesqueric influences; the form and laws of brain waves and the vital laws of sex larmony in marriage. The same of character in the face, the head, the body, and in the hands are elaborately described and clearly flustrated by chgravings. This is the only body published what hees are fully given, and those who would learn to read character will find this alone worth ten times the market price of the volume. Those who would avail themselves of this offer should send in their subscriptions at once. Si is the regular price of the Health and Home, so that all who subscriptions for \$5 when ordered at one time.

Address all orders

HEALTH AND HOME PUBLISHING CO. RECEIVED FROM ENGLAND.

Raphael's Almanac:

The Prophetic Messenger and Weather Guide,

FOR 1889. Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year.

ACCIDENTS AND SICKNESS! STRIKES AND RIOT! HEAT A LARGE HIRROGLYPHIC, by RAPHAEL, the Astrologer Together with RAPHAEL'S ASTROLOGICAL EPHEM-ERIS of the PLANETS for 1889, with Tables of Houses for London, Liverpool and New York.

CONTENTS.

Sixty-Ninth Annual Address.
Monthly Calendar and Weather Guide.
The Volce of the Heavens.
Raphael's Every-Day Guide.
The Farmer's Breeding Table.
Astro Meteorologic Table:
Table of the Moon's Signs in 1889.
Symbols, Planets, Moons, Signs, etc.
Useful Tables, veights and Measures.
Royal Tables, etc.
Covent Garden Measures; Fish Table.
Randy Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.

Govern Garden ancadure; rish Indie.
Roady Reckoner and Wages Table.
Farmers' and Gardeners' Tables.
Building and Income Tables.
Manure and Weather Tables.
Manure and Weather Tables.
A Calendar for 200 years.
Tide Table for the Principal Ports.
Stamps, Taxes and Licenses.
Postal Information.
Pawhbrokers' Regulations, Marriages, Annuties, etc.
Eclipses during 1889.
Best Periods during 1889 for observing the Planets.
General Predictions.
Periods in 1889 for gathering Medicinal Herbs.
A Short Medical Directory for Different Diseases.
Birthday Information; also the Fate of any Child born during 1889.
Useful Notes.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1886.
Fulfilled Predictions in 1889.
Hints to Farmers.
Hints to Gardeners.
Hortcultural, Botanical, and Herbal Guide.
Useful Receipts.
Positions of the Planets in the Nativities of the Rulers in Europe.

Price 85 cents, postage free.

Price 85 cents, postage free. For sale by COLBY & RICH. 'Echoes from an Angel's Lyre.

New and Beautiful Songs, with Music and Chorus, in Book Form, by the well-known Composer, C. P. LONGLEY.

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet-niusic size, neatly bound; in boards, and is embellished by a finely executed title page, the symbolical picture of which yes depicted to Mr. Longley by his friend, the late Dr. S. B. Biftian, many rears ago. The work contains twelve choice and original songs, three only of which have before appeared in print. As contents are as follows:

"Only:a Thin Vell Botween Us."

"There are Home Over There."

"Mother's Love Purest and Beet."

"Open those Pearly Gates of Light."

"They 'il Velcome Us Home To-imorrow."

"All are Waiting Over There."

"Oil the Mountains of Light."

"In Heaven We'll Knew Our Own."

"Glad that We're Living Here To-day."

"We'll All Neet Again in the Morning Land."

"The book is now on sale at this omee, and beside being a choice and appropulate work for the parior of every singing person in the land, will be found a suitable holiday gift for friends.

Price \$1.00, postage 12 cents.

Price \$1.00, postage 12 cents... AN ANALYSIS OF MIND-CURE: Viewed from a Physiological Standpoint.

BY DR. HELEN-DENSMORE. This is a rational consideration of the subject. It corrects some of the pretensions of self-styled leaders in the "new science," and takes a more common-sense view of Mind-Dure than a majority of writers upon the subject seem disposed to entertain.

Fries 10 cents.

For sale by COLBY & RIOH.

BIBLICAL CHRONOLOGY; Contragting the Chronological Computations of the Hebrew and Septimagint versions from Adam to Christ; Critical Essay on the Geographical Location of the Garden of Eden. By M. B. CRAVEN, author of "Criticism" on the Theological idea of Duity," "Midiators of the World," etc., etc. Paper, 10 cents, postage I cent."
For sale by COLBY & RICH.

Help Nork Advertisements.

DUMONT C. DAKE, M. D., 204 FIFTH AYENUE, NEW YORK CITY, successfully traits all forms of Chronic Distases, however compilcated. Pations ambieted for years, rogarded as hopeless, or incurable, teatify to permanent restoration. In the accurate Diagnosis of Disease, and as a Magnetic Physician, Dr. Dako's skill islands upequated. Those unable to visit the Doctor in person can be successfully treated at their homes. Ramodias soft Drawners.

Dako's skill stands upequaled. Those unable to visit the Doc-or in person can be successfully treated at their homes. Remo-less sent by express. Send stamp for circular. EB Dumont O. Dako, M. D., is a skillful medical attend-ont, and a genial spirit whose responses to the impressions of superior wisdom are vivid, and generous of good results. —Eds. Banner of Light. BEST-TRUSS EVER USED.



Improved Elastic Truss. Worn night and day. Positively cures ruptures. Sent by mail every-where. Write for full descrip-tive circulars to the DR. HOUSE N. Y. ELASTIO TRUSS CO., 744 Broadway, N. Y. Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

HOLD Materializing Scances every Sunday, Wednesday and Friday evening, 8 o'clock; Tuesday and Saturday, 2 o'clock, at 23 W. 24th street, New York. Daily Sittings for Communication and Business.

MAGNETIC SANITARIUM

HOME for the sick is now established at No. 232 West 21st street, New York, where the sick will be received, and every attention is rendered for speedy recovery. Also those needing magnetic treatment can have attention daily from 10 A. M. to 5 F. M. MRS. H. L. WOODHOUSE, Manager. F23

M. E. HEROSIA,

THE celebrated Test Clairvoyant and Palmist, will answer sealed letters pertaining to any affair of life or business for \$1.00, or will answer six questions for fifty cents and two stamps. Address 152 Sixth Avenue, New York.

Mhi6

Mrs. H. L. Woodhouse. NO. 232 West 21st street, New York, the well-known Test Medium, can be found at her home from 11 A. M. to 5 F. M. Spiritual scance every Thursday evening at 8 F. M. 1723

MRS. WEBB, THE Wonderful Asfrologist, will remain at her New York home, 387 West 23d street, until April, 1889. Sittings 52. Dis

MIRS. E. H. BENNETT,
A STROLOGIST and Medlum. Fully reliable, 301 West
30th street, corner 8th avenue, New York.

MARY C. MORRELL, Business, Prophetic
and Developing Medium, 230 West 36th street, New
York City.

MRS. C. SCOTT, Trance and Business, Medium. Sittings 10 to 5. No. 21 West 13th street, N. Y.

10w*

RUPTURES

OURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W.A. COLLINGS. Smith wills, Jefferson Co., N. Y. [Mention this paper.] 11w F9

Clairvoyant Examinations Free. RNCLOSE lock of hair, with leading symptoms. We will key you a correct diagnosis of your case. Address E. F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 26w* Ja5

The Weekly Discourse; Containing the Spiritual Sermons by the guides'of MRS. CORA L. V. RICHMOND.

VOLUME III.

VOLUME III.

No. 1.—THE THREE M'S: MAMMON, MILLIONAIRES AND MURDER.

No. 2.—A LEAP IN THE DARK.

No. 3.—WHAT RELIGION IS BEST FOR MANKIND?

No. 4.—IDEAL SOCIALISM: HOW DOES IT COMPARE WITH CHRISTIANITY AND SPIRITUAL ISM?

No. 5.—THE IMPORT OF THE DAY.

No. 6.—ANCIENT AND MODERN MIRACLES.

No. 7.—THE JUDGMENT DAY.

No. 8.—THE POWER OF PRAYER.

No. 8.—THE NATURE OF SPIRITUALISM: IN ANSWER TO THE WORLD'S NEEDS.

LENT AND MULL.

JUDGMENT DAY.

POWER OF PRAYER.

NATURE OF SPIRITUALISM: IN ANSWER
TO THE WORLD'S NEEDS.

E FOUNDATIONS OF THE WORLD.

THE PROPAGANDA.

THE PROPAGANDA. RAYERS OF SPIRITUALISM.
IGHT. THE DEPTH AND THE
DTH OF SPIRITUAL TRUTH.
PROPRIATE ANSWERS TO SUPERLOUESTIONS.

QUESTIONS. OM THE BOOK OF THE FUTURE. IT STATEMENT OF THE NATURE LT-LIFE; ITS EMPLOYMENTS AND

STHAT WERE EPITOMIZED.
DOES MAN CLAIM IMMORTALITY?
I IS THE SPIRITUAL SIGNIFICANCE OF
HE TEXT, "IN MY FATHER'S, HOUSE
RE MANY MANSIONS"?
IRN SPIRITUALISM AND PRIMITIVE
HISTIANITY IDENTICAL.
I IS THE DIFFERENCE BETWEEN OCJILTISM, THEOSOPHY AND SPIRITUAL

LIENCE? No. 22.-WHA CAL AND THE IDEAL IN HUMAN D IN SPIRITUALISM

No. 25.—THE DEWY CROSS; OB, THE ROSICRUCIAN'S DREAM. No. 28.—"FOR DEHOLD I SHOW YOU A MORE EXCEL-

YT WAY.")WER OF THE SPIRIT. RINITY: GOD, UNIVERSAL LAW, AND NTURE.

(NFIJUENCE OF SPIRITUALISM IN THE EXT TWENTY-FIVE YEARS: Materially, cially, Politically, and in the Direction of slighten.

Religion.
No. 30.—SPIRITS, ANGELS AND ARCHANGELS: WHO ARE THEY, AND WHAT THEIR INFLU. ENCE OVER HUMAN BEINGS?
No. 31.—IS THERE A SIXTH SENSE?
No. 22.—THE, HOUSE OF CLAY, AND THE BEAUTIFUL TEMPLE OF THE SPIRIT. NO. 34.—IS SPIRE WALLEM SECTARIAN?
NO. 35.—SPIRITUALISM: THE PROGRESS AND INFLUENCE IN THE WORLD FOR THE NEXT TWENTY YEARS.
NO. 36.—A SPIRITUAL SYMPOSIUM.
NO. 37.—THE RIBLE OF THE FUTURE: HOW IT IS TO BE WEITTEN.

No. 38.—SOPHISMS THAT RESEMBLE TRUTH, "BY No. 49.—APPLIANCES FOR SPIRITUAL UNFOLDMENT
No. 41.—SPIRITUALISM, MEDIUMS AND MORALS.
No. 42.—IS THE CHRIST OF CHRISTENDOM THE SAME
AS THE CHRIST OF SPIRITUALISM?
No. 43.—CHRIST AND HIS ANGELS.
No. 44.—THE NEW MESSIAH AND HIS ANGELS.
No. 45.—THE SPIRITUAL PROMISE FOR THE NEW
YEAR.

No. 45.—THE SPIRITUAL PROMISE FOR, THE NEW YEAR.

No. 46.—IF THE LORD BE GOD, FOLLOW HIM: BUT IF BAAL THEN FOLLOW HIM.

No. 47.—MIRACLES, "MAGIO AND SPIRITUAL MANING. AND SPIRITUAL MANING. 48.—THE DWELLINGS OF THE DEAD.

No. 49.—THE LAWS OF SPIRITUAL GROWTH.

No. 50.—ARE THE CLERGY THE SPIRITUAL TEACHERS OF THE WORLD?

ERS OF THE WORLD?

STARS, SPIRITUALLY AND MATERIALLY, FOR THE COMING YEAR? No. 52.—FURTHER INDIDATIONS OF THE STARS FOR THE YEAR 1889.

Price 5 cents each. Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each. Also The Weekly Discourse, containing fifty-two numbers in each volume, handsomely bound in Half Roan, Gold

VOL. 1.......88.00. VOL. 11......88.00.
For sale by COLBY & RICH. TWELFTH EDITION.

BY WARREN SUMNER BARLOW. + THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PENDLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their cord, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satau, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippied steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper; bound in bevoled boards.

oards.

Prico S1.00, postage 10 cents.

Prico For sale by COLBY & RICH.

BENT FREE. RULES TO BE ODSERVED WHEN FORMING

SPIRITUAL CIRCLES.

DY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation are here presented by an able, experienced and cellable author.

This little book also contains a Catalogue of Hooks published and for sale by COLDY & RIOH.

Sent free on application to COLBY & RIOH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by IR. STONE. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50;

Panner of Pight.

BOSTON, SATURDAY, MARON 10, 1889.

Spiritualistic Meetings in Boston.

Free Spiritual Meetings are held in the Banner ov Liony Hall, No. 9 Bosworth street, regularly twice a week

sixth page. L. B. Wilson, Chairmail.

Herkeley Hall, 4 Berkeley Street.—The Boston Spiritual Toniple services at 10% A. M. and 1% P. M. R. Holmes, Preadent, Albert F. Ring, Treasurer; Oscar L. Hockwood, Optrosponding and Recording Secretary.

First Spiritual Tempile, cornier Newbury and Exeter Streets.—The Spiritual Enterity' Society will hold public meeting vorty Sunday. The Temple Fraterity School for Children meets at 10% A.M. Altornoon service it 2%; and Wednesday ovening Sociable at 7%.

Berkeley Hall, Berkeley Street.—The First Independent Club holds lectures every Sunday, at 3 P. M. F. Spiritual School, at N. F.

pendent Oub holds lectures every Sunday, at 3 F. M. F. V. Fuller, Secretary.

Spiritualistic Phenomena Association Lyceum Hall, 1031 Washington Street.—Sunday incedings at 2% and 7% F. M. Solicits correspondence with mediums everywhere, through whom interesting phenomena may occur suitable for a public platform. J. E. Hall, Fresident.

Ohlidren's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (large) Paine Memorial Hall, Ap-pleton street, near Tremont. All seats free. Every one in-vited. Benl. P. Weaver, Conductor; H. O. Torrey, Corre-

1031 Washington Street.—The First Spiritualist La AUSI Washington Street.—The First Spiritualist Ladies' Aid Society meets overy Friday. Mrs. A. E. Barnes, President; Mrs. M.V. Lincoln, Secretary. Private scance, for members only, first Friday in each month; doors closed at 3 P. M. Public meetings overy Friday ovening at 7½.

Berkeley Hall.—The Independent Club meets overy. Friday at 2 P. M. Scance, followed by sewing-circle. Suppor's served at 6 P. M.; followed by entertainment. J. W. Fletcher, President; Mrs. Ada Simmons, Treasurer; F. V. Fuller, Secretary.

College Hall, 34 Essex Street. Sundays, at 10% Engle Hall, 616 Washington Street.—Sundays a and 7 k P. M.; also Wednesdays at 3 P. M. Dr. E. H. Math

A Public Social Meeting will be held every Thursay evening at 7%, in the Office Parlors, Evans House, 178 fremontstreet. Eliza J. Bennett, Manager. America Hall, 724 Washington Street.—Services ach Sunday. Dr. W. A. Hale, Chairman.

Chelsen.—Spiritualist meetings are held in Pligrim Hall, Odd Fellows Building, each Sunday evening, at 7½ o'clock.

— Meetings are held at Grand Army Hall, Sundays, at 2½ and 7½ F. M. All mediums invited. G. F. Slight, Chairman.

— The Ladles' Social Ald Society holds its meetings every Friday afternoon and evening at 196 Chestnut street. M.L. Dodge, Secretary. Cambridgeport.—Meetingsare held every Sunday even-that Odd Fellowa Hall, 548 Main street. H. D. Simons, Sec-

The Boston Spiritual Temple-Berkeley Hall.—Last Sunday the guides of Mrs. Lillie spoke in the morning upon "Spiritualism, Aggressive and

Progressive." In the nineteenth century came Spiritualism as the herald of truth. Although it is as old as time, in these latter days the acceptance of truth comes in an aggressive manner to the old forms and ceremonies. The old system conveyed the idea that there were two conditions after death. Spiritualism announced to the world that those who had left this life lived in another, conditioned according to the life they lived here. The minister says if by such means happiness can be secured, atonement is done away with. While we look upon Spiritualism as aggressive touching Bibles and creeds, many prior to the advent of Spiritualism criticised all books and records coming from the fallible brain of man. The word of God claimed to be the higher law that has ever come through man. No perfect book ever needs revision. Since the advent of Spiritualism there has been greater criticism than ever before, and the works claiming to be divine have met with more alterations than ever before. Progressive." In the nineteenth century came Spir-

since the advent of Spiritualism there has been greater criticism than ever before, and the works claiming to be divine have met with more alterations than ever before.

Just think of the old story of the great white throne, and not a woman there except she were outside of the forty and four thousand just men made perfect by whom it was surrounded. We are in the centre of an age of, active progressive thought. Man progresses by the power of truth and wisdom. Christ said, preach the gospel first to the Jews, and then to the Gentiles, but it is still rejected by most of the Jews. Jesus violated the Sabbatical laws, and then said the Sabbath was made for man, not man for the Sabbath. All do not seem ready for the best thought which Spiritualism brings; let reason accept or refuse it. When I speak of Spiritualism, I mean that which incites to progression in every direction. Spiritualism comes like the whilp and cord with which Christ entered the Temple and drove out the money-changers. Man has been held in bondage by creedalism, putting error in place of truth. Spiritualism, with its mediums and healers, is doing what old systems and Bible doctrines taught. It says you must merit happiness in order to enjoy. It. There are places in the spirit-world for every condition, thence up the spiral path of progression we pass out of our errors, trials and troubles, into the light. In the true spirit of progress the churches of to-day might be made spiritual temples for the benefit of man, morally, intellectually and spiritually; with them then there would be true progress.

Evening.—Subject: "Signs of Progress; or, Facts in Fiction." All along the history of mankind we find the marks of advancement that tell us how far man has progressed. Literature has given us one of the most prominent evidences of this.

Referring to the proposed Sunday law, the guides said: We believe deeds should receive greater reverence than days, as a sign of progress. The Spirit of Liberty is too strong in America to submit to measures of coercion

Liberty 18 too strong in America to submit to measures of coercion under the semblance of Sunday laws or medical bills. Women rejoice that the idea that awoke the greatest measure of improvement and reform in our land originated with woman; and to-day we find Spiritualism blended and interwoven through all the writings of Elizabeth Stuart Phelps and others; a book to-day to be popular must be permeated with the spiritual element.

Mrs. Lillie speaks next Sunday morning and evening.

First Spiritual Temple, corner Newbury and Exeter Streets.—Sunday, March 10th, Dr. Fred. L. H. Willis gave his last discourse to an audience larger than that of the preceding Sunday. Subject: "The Relation of Spiritual Laws to Every-Day

Lite."

This was an exceedingly difficult lecture to report or give any idea of in a few brief lines. Even if it were printed verbatim it would bear but faint semblance to the matter as it fell from the lips of the speaker, who from the first moment to the close was under an influthe matter as it fell from the life of the speaker, who from the first moment to the close was under an influence that held his audience for a full hour in almost breathless stillness as he discussed the wonderful processes through which spiritual life is constantly being evolved out of the material life.

How many of us participate in the common act of eating with any idea of the grantdeur and beauty of its object? How many of us sit down to a meal as to a solemn sacrament, through which we are daily enacting within ourselves the beautiful miracle of the di-

ing within ourselves the beautiful miracle of the di

solemn sacrament, through which we are daily enacting within ourselves the beautiful miracle of the divine humanity?

The food we cat becomes blood, and muscle, and nerve, and electric force, and magnetic life, and ultimately thought, that Godlike power in man. From the material life the spiritual is being continually evolved by the one great law of motion, which is attraction. And this spiritual life is the only real life of the body. Scientists have hitherto contemptuously ignored it; but of late are beginning to certify its positive, existence. They call it Psychic Force. It is really the atmosphere that surrounds every individual just as surely as the earth's atmosphere surrounds it. The health and purity of this light or apra depends upon the health and purity of this light or apra depends upon the health and purity of body and spirit. It is just as impossible for an impure, gross thinker to radiate the divine spiritual glory.

Spiritual spheres unite themselves with ours because the emanations from our bodies constitute our spiritual spheres of each individual, is the productive power of the spiritual sphere that surrounds our planet, and through it we may become, each of us, spheres of light or darkness to those who have entered the spiritual Death is only the flowering of the spiritual life, the

and through it we may become, each of us, spheres of light or darkness to those who have entered the spirit-world.

Death is only the flowering of the spiritual life, the exaltation or supremacy of the spiritual body. Mediation is as truly from this life to that, from the material to the spiritual, as from the spiritual to the material. We are united by love to two spheres of existence, and by our interior or spiritual life we are continually living in a spiritual world. We shall never be more truly spirits than we are at this moment. Our allegiance to matter, as purely such, no doubt ends with our mortal existence. Our spiritual bodies are nourished now by our animal parts, but then they will be the sustaining physical portion of our being.

Next Sunday D. E. Caswell, a tranco speaker, will occupy the rostrum.

occupy the rostrum.
Children's School at 10:30 A.M. Wednesday evening Social at 3:30. Meeting for women Friday afternoon

very satisfactory. The exercises closed with a pleasing soig by Miss Idelia Coburn.

Friday evening, March 16th, in addition to the usual varied programme, Mr. Vietcher will give psychometric readings.

On Sunday afternoon, March 17th, Hon, Sidney Deanwill speak for the Club at Berkeley Hallon, "The Journey from Methodism to Spiritualism."

If Logiste K., Cor. Sec'y.

coun Hall, 1031 Washington Street.—Last Sinday afternoon the services opened with "Gates Ajar," Anely sung by Mrs, Mary Nickerson, Willis Milligun, accompanist. President J. E. Hall then introduced Dr. H. B. Storer, who said: Anything that interests the Junian soul is a proper topic for the spiritual platform. The exercise of our spiritual faculties requires peculiar conditions. A speaker mist have the sympathy of the audience in order that he may feel at home and give those faculties full power. Our success depends largely upon our own infinits rather than upon the bining of the medium. Absolute honesty an the part of both are demanded. The doctor then gave a short address upon "Psychometry." Prof. J. R. Buchanan, he said, has demonstrated that, the mind of man has power to measure all things. "We walk in this world in invisible garments, which contain our entire history. Everything that has transpired in our history is enwrapped about us, and every being radiates a force which endeavors to make everything like itself. There is no corner to which we can flee and; be beyond the control of this psychometric power. We should ask ourselves how much we are doing to influence those about us for good." The doctor was listened to very attentively, and heartily applauede as he closed.

After singing by Mrs. Nickerson; Mrs. Mary C. Bagley gave some very fine tests of spirit presence, remarking that in a public meeting many are present desirous of reaching some loved one, or through others reach one outside. Among the manner of her death verified as described by the spirit.

Lowis T. Washburn, who desired to have his friends visit some medium through whom he could converse with them. Jennette Adams wished the people to know she is not far away as they suppose, but present with them. William Ricker of Newburyport came with thanks to Dr. Storer for the grand and kind words which he steam Spiritualistic Phenomena Association, Lyceum Hall, 1031 Washington Street.-Last

return abundantly proved. Meeting closed with singing.

At the evening session Dr. Storer spoke briefly and eloquently, and Mrs. Bagley gave tests and names of spirit friends, among them Mrs. Kate Robinson, who said she was grad to return to Boston and let the friends know what she was growing stronger every day in her spirit-home. John M. Spear, passed away at eighty years of age, but is now as young as ever; no old age in the other life. George Locke, remembered as an actor years age; recognized.

Col. Sabin Pond, of Blackstone, wished to open the eyes of his friends to the fact that he was still alive and knew of everything that is going on. Alen Putnam gave a very interesting message. Capt. James Townshend, of Stoneham desired recognized. Thomas Moon, formerly a leader in spiritual meetings, Mary Starbird, George Shaw, Charlotte Taylor, Samuel Hazen, James Seaver, and others, gave their names and were recognized.

The platform will be occupied next Sunday, afternoon and evening, by Edgar W. Emerson and Mrs. Ada Foye. The regular scance will be held on Thursday evening, to which all are cordially invited.

[Mrs. Abble K. M. Heath held a test circle at her

[Mrs. Abble K. M. Heath held a test circle at her Art Parlors, 207 Shawmut Avenue, Sunday evening, which was largely attended. The exercises consisted of speaking, reading and music, closing with some very remarkable tests. Mrs. Heath's early training was entirely of a different character, all her relatives being thoroughly Orthodox, and opposed to everything of a liberal nature, thinking, as a matter of course, that Spiritualism is the offspring of the "Evil One" himself. Being driven into this work by the spirit world in the face of all this opposition, her tests are all the more remarkable.

HEATH.]

America Hall, 724 Washington Street. The Echo Spiritualists' meetings were held here Sunday inst—Dr. W. A. Hale, Chairman. Large audiences were in attendance. Earnest remarks were made by the Chairman (under influence), Jacob Edson, L. L. Whitlock, Mrs. J. F. Dillingham of Lynn, Mrs. I. E. Downing, Miss. Nettie M. Holt, Mrs. Dr. C. H. Loomis-Hall, Mrs. Jennig K. D. Conant, Mrs. Stratton, Mr. P. McKenzle and Bro. Fernald. Tests and psychometric readings (nearly all recognized as correct) were given—to an unusually large number—fibrough the organisms of Mrs. Dillingham, Miss Holt, Mrs. Downing, Mrs. Conant, Mrs. Dr. Hall, Miss. C. W. Knox, Mrs. A. Wilkins, Mr. McKenzle, Mrs. Nelle S. Thomas, Mrs. Stratton and the Chairman. Services throughout the day were interspersed with beautiful mustic; unloh singing, Miss Campbell, planist, Dr. Hale, organist, the Misses Holt and Holton, assisted by Dr. Hale, soloists.—Next Sunday, Mrs. J. F. Dillingham and sister, Mrs. J. M. Dowd, (both of Lynn, also Mr. Fred Heath, the blind medium, with other good test and speaking mediums, will be present. Muste by Mr. Fred Heath, assisted by others.

M. M. HOLT, Sec'y. day last-Dr. W. A. Hale, Chairman. Large audiences

Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street .- The attendance last Sunday morning was large, both of scholars and friends, and the exercises proved very interesting. After the usual service of song and reading by the Guardian and children, recitations were given by Lottle Glies, Lillie Wendemuth, Sadie Peters, Lillie Rich, Allie Cummings, and Master Fred Stevenis; songs by Josle Smith, Jessle Judkins, Alice Devercaux; reading by Mrs. Brown; an address by Mrs. Jennic K. D. Conant. The Wednesday afternoon and evening meeting at Lyceum Hall was well attended. In the evening addresses were made by Mr. L. L. Whitlock and Col. Sannel B. Bancroft. The rest of the evening was devoted to psychometric roadings by Mrs. Conant. On Wednesday, March 27th, the ladles of the Lyceum will open a sale of aprons and fancy articles; an entertainment will be given in the evening. Ice cream and cake will also be served; and a good time may be expected. Any contributions will be gratefully received. These meetings are growing in interest, and a cordial welcome is extended to all to attend them.

HENRY O. TORREY, Cor. Sec'y. day morning was large, both of scholars and friends

Eagle Hall, 616 Washington Street.-Three meetings were held in this hall Sunday, 10th inst. The Conference in the morning was interesting. In the Conference in the morning was interesting. In the afternoon the hall was crowded. The meeting was opened with music by Miss Glazier and Miss Jennie Hancock. Dr. Mathews made some remarks, after which Dr. Richardson spoke; Mrs. Burnham, David Brown and Mrs. Conant gave tests; after which the "fire test" was given by Mrs. Temple, which was regarded as very remarkable. Many investigators were present, and much interested.

The evening exercises opened with-a song; Dr. Mathews spoke upon the necessity of harmony and concert of action on the part of Spiritualists; and several mediums gave tests and readings. F. W. M.

The Ladies' Industrial Society met in Room'4, Berkeley Hall Building. We were privileged to have Berkeley Hall Bullding. We were privileged to have with us Mrs. Stiles, whose utterances are always inspiriting. We are thankful when we are permitted to listen to the thoughts of wisdom coming through such channels from advanced minds, and to feel we have their cooperation adds zest to our endeavors. The evening was varied by song and speech. Miss Kelly generously favored us with a fine selection on the plano, and Mr, Wilson sang a song with thrilling effect, H. C. McI.

Norwich, Conn.-Mrs. H. S. Lake, of Boston, has occupied our platform two Sundays very acceptably, giving very line lectures at each service—notably one upon "The Great Conspiracy," the controlling spiritshowing clearly the tendencies of the Christian element in its endeavor to place unjust lays thou the statute books, and urging the people to be up and doing. Mrs. Lake is also a very excellent psychometrist. giving very fine lectures at each service—notably one

Mrs. Lake's lecture of Sunday evening, 10th, was a most eloquent and logical presentation, based upon subjects presented by the audience. "The Necessity and Utility of Prayer," "The Theory of Remearnation." "The Work of Mediums," "The Necessity for Better and Higher Aspirations," were blended in one grand discourses. Mrs. Lake is one of our noblest workers.

First Independent Club—Berkeley—Hall.

Friday evening, March 8th; the opening remarks by the President suggested as a topic for the evening the question, "How shall we attain a higher spiritual growth?" He was followed by Dr. Brown and Miss Jennie Rhind, the latter remarking that we ought to seek a better acquaintance with ourselves and our spirits powers; elevate ourselves to higher realms of existence, not seer to call good spirits downward to our own plane so often.

'Mr. Fletcher followed with a few pointed remarks, and Mrs. Stiles spoke in a similar veln, bidding us invoke our own 'spirit powers, our own infer consciousness, the God within instead of calling so frequently upon the angels to overcome obstacles for us.

Miss A. attain then favored us with a pleasing song, in her rare, melodious volce, Mr. Fletcher playing the accompaniment.

Frank Algerion, speaking of Sabbath-keeping, said that anything wrong on Stinday was wrong every other day in the week. He supplemented his remarks with clairvoyant readings, they being all recognized and

Spiritualistic Meetings in New York and Brooklyn.

Columbia Hall, 1878 of Avenue, between 40th and 30th Streets.—The Poople's spiritual Meeting. Bervices overy Sunday at 23' and 78' P. M. Bediums and speakers always present: Frank W. Jones, Conductor.

Areanum Hall, 187 West 26th Streets N. R. conser 6th Avenue—Heatings of the Progressive Spiritualists are held every Hunday at 2 and 8 P. M. Reliable speakers and test mediums always present in spirit phenomonal gifts. Prof. G. G. W. Van Horn, Conductor.

Moetings for Sprietuni Munifosstations will be held at Adelphi Inil, corner ith Avenue and Salstreet, New York, every Sunday at 23 r. m. Tests given by Mrs. E. A. Wells of New York.

Adelphi Hall, corner of 524 Street and 7th Avenue,—The First Spelety of Spirithalists holds meetings overy Sunday at 11 A. M. and 7M. r. M. Admission free.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. U. Morrell.

Johnston Huilding, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. F. W. Jones, Conductor.

The First Society of Spiritualists.-Mrs. Nellie J. T. Brigham discoursed in the morning upon subjects given by the audience, in her treatment of which

lie J. T. Brigham discoursed in the morning upon subjects given by the audience, in.her treatment of which she said: "You exist, and this existence, this manifestation, this visible expression of your life, brings to you many questions. You are like the hub of a wheel, and your questions go out in all directions, biward, to God, outward, to the angel-world, and downward, to your fellow-men and the lower animals; and if you show cruelty even to the brute creation, some of the spokes are wanting and you need more strength. The love of God is like the tire that encircles all, and you cannot send out any thought without ultimately reaching him. You are here for growth, development, and the bringing out of your true self. You touch and influence all the rest of, the world, and it will be better or worse for your existence in it as you strive for good or yield to temptation."

At the afternoon Meeting for Manifestations there was a large and intelligent audience, that appreciated the exercises as the applause fully attested. After a song by Miss Lily Runals, "The Queen of Song," Mrs. Anhle C. Henderson took the platform and spoke upon mediumship, and afterward demonstrated her bwn by giving numerous psychometrical readings that were satisfactory. Dr. Lawrence made interesting remarks, and read an original poem of great merit entitled "To Be, or Not to Be," Henry J. Nowton spoke of the unfortunate position in which Dr. Talmage had placed himself, and made some happy illustrations of that gentienan's peculiarities. Mrs. Mr. W. Whistling Solo and encore by Miss Manie Horton, was followed by congregational singing of "Bringing in the Sheaves."

In the evening for the morning and evening, and there is a constant increase in the growth and strength of the society. Mrs. Brigham spoke upon "Eternal Justice." and improvised several poems. The audiences were large, both morning and evening, and there is a constant increase in the growth and strength of the society. Mrs. Brigham will speak next Sunday morning and evening, in th

The People's Spiritual Meeting. - Wm. C Bowen of Brooklyn delivered an address Sunday atternoon, 10th inst. His subject was, "Fruitless Atternoon, 10th Inst. His subject was, "Fruitless Attacks upon Spiritualism." He referred to the trying situation in which we find ourselves at the present, after the most strenuous efforts to crush us out that have been made during the past year, and gave sound advice as to the course we should pursue in order to sustain and strengthen ourselves and the Philosophy of Spiritualism. It was a sound and logical address, and was well received by a thoughtful audience.

A mediums' scange followed the address, during which Mrs. M. W. Budlong, of-Jersey City, treated a number of individuals who were suffering. Mr. Goodspeed made remarks and gave tests, and Mrs. Daniels, Mrs. F. M. Clark, E. W. Capron, Mr. Jones, of Louisville, Ky., Mrs. Vittum, of Brooklyn, and J. F. Jeanerette made remarks.

In the evening Bishop A. Beals occupied the platforn, and spoke on subjects presented by the audience, all of which were euclidated to the satisfaction of an appreciative audience. At its close he improvised a poem on "Eternal Memory."

Mr. Bowen will speak next Sunday afternoon, 17th inst., and Mr. Beals in the evening. The afternoon address will be supplemented by a mediums' scance for healings, tests, developments, etc.

230 West 36th street, N. Y., March 11th, 1889.

The Progressive Spiritualist Meetings at Ar

lectures the gentleman gave both afternoon and eyen-

speaker, large audiences were in attendance upon the lectures the gentleman gave both afternoon and evening.

Everybody claiming to be a Spiritualist should have heard the profitable lecture given by Mr. Baxter in the afternoon, on "The Character of Spiritualism and its Obligatory Demands on Spiritualists." Any church attendant present, or any "outsider" who has so much to say about spiritualistic "attacks on the Church," would have learned that Spiritualism is searching in its analysis, and criticises Spiritualism as well as creedists. It was seen that Spiritualist as well as creedists. It was seen that Spiritualist would dare to criticise its own. Applause was frequent, and Mr. Baxter received the congratulations of many at the close for his display of manhood and true, moral courage.

In the evening his lecture was on "The Independence and Positiveness of Spiritualism," and was equally trenchant, but adapted to the large and promiscuous, yet questioning and criticising, andience. It seemed as though Mr. Baxter was inspired and at times even controlled by higher power, for leaving his manuscript often well-rounded and telling sentences fell from his lips, at the same time his actions—gesture and personation—spoke more powerfully than his words.

The seance which followed the evening lecture was nothing less than remarkable, and exceedingly interesting. The day is one not to be forgotten by any who were fortunate enough to be present.

Mr. Baxter will continue in Worcester every Sunday until May, including the anniversary day. Special arrangements are being made for the observance of March 31st, by combined and varied exercises from Lyceum, choir, fecturer and extra speakers and musicians. It is hoped that vicinity towns and cities will be well represented by delegations of Spiritualism. Incental Hall will mark the occasion. The Forty-First, Anniversary should cap all others thus far, for we need to show what, with the resolve to do so on the part of each Spiritualist, can easily be done, that if the "Fret Spi

Lowell, Mass .- At the annual meeting of the First Spiritualist Society, on the evening of March 4th, the following officers were chosen by ballot for the

ensuing year:

Moderator, Albert B. Plympton; Clerk, Thomas T. Shurtleff; Treasurer and Collector, Nelson H, Wardwell; Assessors, N. S. Greenleaf, E. S. Hanson; Prudential Committee, Miss Mary E. Hyde, Edward S. Varney, Mrs. N. H. Wardwell, Edmund Plekup, Mrs. Narthon.

Farington.

The report of the Treasurer showed the Society to be in an excellent financial condition. The meeting was largely attended, and quite a number of new members were added to the Society.

M. H. F. Tyngsboro', Mass. - The Spiritualists of this

place listened to a grand and able lecture delivered through the mediumship of Mrs. Abbie N. Burnham

of Boston, on March 10th. After the lecture she gave many convincing tests, which were satisfactorily re-ceived by a good audience. GEO. D. DANFONTH. Willimantic, Ct.-Sidney Dean is doing wonderful work in our midst. Thought-seed falls from his lips at every utterance. He is a great acquisition to the spiritual platform.

J. C. ROBINSON.

WARNER'S Log Cabin Remedies—old-fashioned, simple compounds, used in the days of our hardy forefathers, are "Md timers," but "old reliable." They comprise

the spiritual platform.

Warner's Log Cabin SARSAPARILLA "Hops and Buchu Remedy," "Cough and Consumption Remedy," "Hair Tonic," "Extract," for External and Internal Use, "Plasters," "Rose Cream," for Catarrh, and "Liver Pills," They are put up by H. H. Warner & Co., proprietors of Warner's Safe Remedies, and promise to equal the standard value of those great preparations. All druggists keep them.

(From the Newburyport, Mass., Herald, Feb. 27th.) Mrs, Ada Foye,

KNOWN THROUGHOUT THE COUNTRY AS THE HALLOT

TEST MEDIUM, Interests a Large Audience at Washington Hall Last Evening by Hor Numerous Manifestations-Commu nications Recoived-The Medium Describes Moderly Spiritualism.

"If a man die, shall be live again?" Is there some thing about the human-call it soul; spirit, or what you will-which survives the change called death? And if so, can the soul or spirit return to earth and manifest itself to or through mortals, presenting proofs of a continuity of existence as well as of identity? These and questions of similar import, doubtless, agitated the minds of the three hundred or more persons who gathered in Washington Hall, on Tuesday even ing, to listen to the address and tests which attended he presence of Mrs. Ada Foye, who is known through out America as the "ballot test medlum."

ing to listen to the address and tests which attended the presence of Mrs. Ada Foye, who is known throughout America as the "ballot test medium."

The meeting was presided over by Albert Russell of this city. D. P. Thurlow had charge of the music, and, Miss May Warren Currier, of Amesbury, sang several solos in a charming manner, while the people were assembling. "Mr. Russell introduced Mrs. Foye, after referring-to a meeting with her in Boston thirty years ago, and also in the old Market Hall in this city twenty-five years ago.

Mrs. Foye, a stout woman, apparently about fifty years of age, then advanced to the front of the raised platform which served as a stage, and delivered an address in brief as follows: After stating that she had traviel so extensively in this and other countries the test had no recollection of her provious visit to Newburpport. She defined herself to be a Christiant Spirhualist, t. e., a believer in the tendings of Jesus of Nazareth, and one who believed in smaking his teachings and example the basis of personal action every day and in every department in life. Such teachings she held in brief to mean: to do right; treat your neighbors justly, live an honest and upright life; be temperate in all things; and do and others as ye would others should do unto you.

There was nothing, she held, in Spiritualism, which interfers with the churches, and certainly nothing in the Hible which conflicts with it, inasmuch as, spiritually understood, the Bible teems with proofs of the truths of Modern Spiritualism. The power which rolled the stone away from the mouth of the sepulchre moves the table to-day; the single-visited mortals then, our angel loved ones visit us now. The manifestations on the day of Pentecest are to be met with on every hand to-day; the sleek were headed by the touch of man then, the same is done to-day; all the Bible manifestations fiftering a little in character and tone, perhaps, find expression all over the world at the present time. If the manifestations take place on the f

Mr. John Hudson to hold. The medium then wrote as follows:

"I am glad to be able to add my testimony to that of oth ers regarding the truths of immortality.

"I am glad to be able to add my testimony to that of oth ers regarding the truths of immortality.

A lady stated that the message was for her, and the ballot being unfolded. was found to contain the name of the late Henry P. Sargent. The lady to whom the purporting spirit came, Mrs. D. B. Pierce, asked if the spirit was that of her father, brother, cousin, etc., to all of which one rap, signifying "no," was given. She asked if he was her uncle, and raps were quickly given in the affirmative, which she said was correct. Other personal questions were asked, and answers "yes" and "no" were given by means of raps, and pronounced correct in every instance.

The medium then said, "I see standing here by my side a spirit, who gives the name of J. H. Goodsell, Woodsell, or something like that." "Woodwell perhaps," suggested a lady. "He says his full name is John Henry Woodwell," replied Mrs. Foye, which the lady said was correct. Questions in regard to age and cause of death were asked, and correct answers given by means of written messages and raps.

J. C. Pettingell was asked to hold a ballot, and the meditific words.

given by means of written messages and raps.

J. C. Pettingell was asked to hold a ballot, and the mellith wrote a message which was signed "Jane Hudson." The ballot being opened was found to contain that name, and Mr. John Hudson declared, the message understood and the name correctly given.

She next said that four persons in spirit by the name of "Borr" stood by her side, one of whom gave the name of Mary Dorr, and subsequently added the full name Mary E. Dorr, which was pronounced correct. The initials "H. B." were next given; and a lady said they were correct, and the medium adding, "the first name was Henry," the lady answered, "that's right, too."

they were correct, and the medium adding, "the first name was Henry," the lady answered, "that's right, too."

Messages and names followed from Mary Lamprey, Isaac Swan, Margaret Wallace, Mary Bryant and John Bryant, ladies and gentlemen in the audience declaring them correctly given, and also stating that the answers by raps to questions asked were also correct. Mrs. Foye then said: "Here's another spirit, which was recognized. The name Charles Wales was then given, also a message to a person in the audience to the effect that he, the so-called spirit, had "a message of vital importance to communicate" in private; the alphabet was called to see if the spirit had a middle infital, and the letter "H" was rapped out, making the full name "Charles H. Wales," which was pronounced correct.

Thenmes of Lizzie Pike, Rufus Knapp, Henry Pike, Alfred Pike, and Cutting Pettingell, followed in the order given, the medium voleing verbal answers to questions. In the case of Cutting Pettingell, Mr. J. C. Pettingell arose and said it was his-father. The medium said that as a test the spirit declared that his first name and that of his father before him had been "Cutting," which Mr. Pettingell said was true.

The last communicating intelligence gave the initials "J. W. C.," and then the full name, J. W. Chase, which was pronounced correct by a gentleman in the audience. Questions, verbal and montal, were asked, and correctly answered by raps and written messages, after which the seance was brought to a close. It was a puzzled, mystifled crowd which filed out of the hall after Mrs. Foye had declared the seance at an end.

Elmirn, N. V.—Thinking your readers would like

Elmira, N. V.-Thinking your readers would like to know there is a local organization in Elmira known as "The Society for Ethical Culture," I take this opportunity of informing them of the fact, and that Bro. and Sister G. W. Kates have just closed a course of and blacer G. W. Rates have have been accounted on eight lectures, and that their labors were highly instructive, and vory satisfactory to those who had the pleasure of meeting and hearing them. We shall ever God-speed in their work. While they were with us many investigators were moved toward conviction. One instance of this was related in the Evening Star, as follows:

as follows:

"Mr.and Mrs. Kates are giving much satisfaction as lecturer and test medium. The tests are almost invariably recognized. In one instance, a few nights age, a prominent citizen of this city received description, very minutely, of what purported to be the spirit of an unit. He could not identify it. The medium then stated that there was a bureau of old style in his home, in left corner of the sectind drawer of which he would find her picture. He thought that the needlum had made a big mistake, but going home found the bureau as described and found; the picture in an old forgetten album in the drawer as stated. The picture of the lady was the only one of a lady in the album, and in appearance and apparel precisely as described, which was exhibited last night.

'Attention! Lyceums.

The Conductors of Children's Lycoums, Secretaries, or other officers, are carnestly invited to send in the name of their Sunday-schools, names of officers, numhame of the sulting of meeting, etc. The desire of the undersigned is for the mutual benefit of all. Correspondence solicited. Thomas Lies, 142 Ontario street, Gloveland, O.

AMERICAN SPIRITUALIST ALLIANCE MEETS AT 210 WEST 42D STREET, NEW YORK CITY, ON.

EACH ALTERNATE WEDDESDAY AT 8 P. M. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead"; therefore all Spiritualists are cordially invited to become members—either resident or non-resident—and to take an active part in its work.

NELSON CROSS, President.

J. F. JEANERET, Sterelary, 44 Maiden Lane, New York, John Franklin Obark, Cor, Secretary 89 Liberty street.



SKIN AND BLOOD DISTASTS

PROM PIMPLES TO SONOPULA NO PEN CAN DO JUSTICE TO THE ESTEEM IN which the Curicular Remembers are held by the thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp, and blood, with loss of hair.

hair.
OUTIOURA, the great Skin Cure, and GUTIOURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTIOURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scronila.

Sold everywhere. Price, GUTIOURA, 500:; SOAP, 236.; RESOLVENT, SI. Prepared by the POTTER DRUG AND CHEMIDAL CORPORATION, Boston, Mass.

Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and olly 'The skin prevented by CUTICURA, SOAP. Rhoumatism, Kidney Pains and Weakness speed-lly cured by Outround Anti-Pain Plaster, the only pain-killing plaster

KNABE

PIANO FORTES UNEQUALLED IN

Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO., BALTIMORE, 22 and 24 East Baltimore STREET. NEW YORK, 112 Fifth Av. WASHINGTON, 817 Market Space. Ja12 islaw

Short Lessons in Theosophy.

COMPILED FROM THE LECTURES OF W. J. COLVILLE, BY MISS. S. C. CLARK. Many who have enjoyed and profited by "Motaphysical Queries" will welcome this now and excellent compilation from the same source, pp. 59. In leatherette, 25 cents; cloth, 60 cents. For sale by COLBY & RICH.

TO LET.

A Large Front Room, and Small Room adjoining, separate or in suite, in Banner of Light Building, admirably arranged for Physician or Medium's offices.

For particulars and terms, apply at Bookstore, No. 9 Bosworth street, Boston, Mass.

Mayerhill and Bradford. - Last Sunday was one of the most remarkable occasions ever known to Spiritualism in Haverhill. It was truly a pentecostal day, in its effect upon those who gathered in Brittan

Spiritualism in Haverhill. It was truly a pentecostal day, in its effect upon those who gathered in Brittan Hall.

Mrs. Ada Foye, of California, was the speaker before the Union Spiritualist Fraternity, drawing a very large afternoon audience to listen to the expounding of questions presented to her by those present. At an early hour in the evening every seat was filled, and all the standing-room was occupied. The sale of tickets was stopped perforce, when the approach to the hall was filled with people, with the constantly increasing throng extending far out upon the sidewalk.

When the great overflow found that there was no possibility of admission, they were in a measure comforted by being assured that another opportunity would be given to hear Mrs. Foye on Wednesday evening, the 13th, at her ballot scance and developing circle in the same place. With this consolation, a portion of the people contributed to form an "overflow" meeting in Unity Hall, and listen to Miss Jennie B. Hagan.

At this, Mrs. Foye's greatest meeting here, the loud raps upon the platform and celling, heard distinctly all over the hall, surprised the audience, and forever set aside in their minds the nonsensical theory of "toe-joint snapping."

When the messages came, one after another from spirits, all of whom were recognized, a sense of surprise pervaded the audience: The keenest interest was manifested in what was taking place through this open communion of the two worlds, confirmatory of the great fact of immortality.

The most remarkable evening instance of spirit return was that of Prof. H. B., Hackett, formerly of the Newton Theological Seminary; afterward of Rochester, N. Y., where he died several years ago. He came in response to the call of a relative, Mr. J. B. Hackett, of this city. In answer to questions he responded response to the call of a relative, Mr. J. B. Hackett, of this city. In answer to questions he responded response to the call of a relative, Mr. J. B. Hackett, of this city. In answer to questions he responded r

Brockton, Mass.—The First Spiritualist Ladies

Aid Society held a Fair Feb. 22d and 23d, which proved infinancial success. Several articles were donated by Avon friends, among which was a beautiful "guess-cake" by Mrs. William Tripp, which netted a hand-

some sum.

Mrs. 8. A. Byrnes occupied the platform Sunday,
March 10th. Her lecture was very interesting, and
highly appreciated.—Next Sunday Prof. W. G. Haskell will occupy the same platform.

Mrs. H. N. KEITH, Cor. Seo'y.

Miss. H. N. Keith, Cor. Seo'y.

The Instructive Lyceum met in Ladies' Aid Hail Sunday, March 10th. The usual opening exercises were conducted by T. H. Loring and Miss. H. N. Keith—consisting of singing, and music by Jones's Orchestra, and responsive reading from Lyceum Instructor. After the Grand March, the subject for to-day, "Truth," was taken up, and responded to by Cella Anderson, Edith Keith, Minnie Fuller and Henry Chevigny; Mrs. Boomer renad, an original essay. The readings and recitations were by Cella Anderson, Henry Chevigny and Mrs. Boomer; remarks by B. F. Boomer of Fall River and Mrs. M. H. Fletcher. Subject for next Sunday, "Music." After the Banner March, session closed with singing. Mrs. Emma Boomer, Cor. Seo'y.

Newburyport, Mass.—Sunday, March 10th, our Society listened to a grand inspirational discourse from Miss S. Lizzle Ewer, of Portsmouth, N. H. After

from Miss S. Lizzle Ewer, of Portsmouth, N. H. After her lecture she gave tests; singing by choir closed the services for the afterndon.

In the evening after answering a few questions from the audience the medium confined herself to the giving of widely recognized tests of spirit presence. She spoke very carnestly of the practical value of home circles, and advised her hearers to form such, —Mrs. Clarke Kinball is to be with us on next Suhday.—[Mrs. M. J. Wentworth of Knox Corner, Me., was to hold a circle on Wednesday evening at Independent [Mrs. M. J. Wentworth of Knox Corner, Me., was to hold a circle on Wednesday evening at Independent [Mrs. M. J. Wentworth of Knox Corner, Me., was to hold a circle on Wednesday evening at Independent [Mrs. Mrs. Ada Foye of San Francisco, has promised to again be with us; she comes to put the fluishing touch on our Anniversary exercises. She is to be here April ist. Dr. F. H. Roscoe delivers our Anniversary address on March 31st, so we have two grand and good mediums for the occasion.

Denver, Col.-Last Sunday I began my third month's engagement in Denver, and it has been deemed expedient to secure a more central and commodious, hall for our meetings. On March 17th we take possession of Odd Fellows Hall, which has been rented for six months by the Society. Our meetings are attracting considerable public attention, and some of the best thinkers of Donver begin to come in.

We are to hold a grand Anniversary Convention on the 30th and 31st to which all the Spiritualists of Colorado are invited to help us make it an occasion welly of our glorious cause.

The programme is not arranged except for Saturday evening, when a Social and Dance will be held. We shall secure the best available talent, and trust to make it a notable event in the history of Spiritualism in Colorado. Come one, come all who possibly can.

March 6th, 1889.

DEAN CLARKE. decined expedient to secure a more central and com-

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr.

A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, discersor the liver and kidneys, jaundice, adiposis, dia-betes, dropsy from valvular heart disease, dyspensis, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout-rheumatism of the joints, gravet, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

treated long enough. Average time of treatment, four weeks.

The Carishad Sprudel Salt (powder form) is an excellent Aperlentana Laxative and Diuretic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carishad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mondleson Co.," sole agents, 6 Barciay, Street, New York, on every bottle. One bottle mailed upon receipt of One Dollat. Dr. Tabold's lectures mailed free upon application. Mention this paper.